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## **Documentary Poetry: A Study of Amiri Baraka's "Somebody Blew up America"**

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### **Abstract:**

The modern age is prolific of literary movements and literary genres. Documentary poetry, which can be considered a new genre, combines both primary source material, such as war, political events, terrorism, people in detention and many other events with poetry.

Amiri Baraka is a contemporary American poet whose poem "Somebody Blew up America" belongs to this genre. It records the September 11 blowing up of the Trade Centre from a perspective different from what the American propaganda and mass media tell the world.

The recent paper attempts to shed light on Amiri Baraka's attitude towards this event, the reasons behind it, the real terrorists and the intentions behind this terrorist event according to this poem. The poet argues that the American government knew beforehand that the Trade Centre was going to be blown up and they took no action to prevent the catastrophe and, in this sense, they were partners in the crime. Furthermore, he accuses the Americans of blowing up the trade centre.

The paper is divided into three sections and a conclusion. Section One is Introductory; it sheds light on documentary poetry, its characteristic features and practitioners. Section Two is a biographical note of Amiri Baraka paying special attention to his attitude to American politics based on domination, persecution and genocide. Section Three gives a detailed analysis of "Somebody Blew up America" as a documentary poem recording the September 11 blowing up of the Trade Centre with the aim of finding a pretext to invade other countries. The paper concludes that this event happened according to a well-made plan in cooperation with the American government and the CIA as partners.

**Key Words:** Amiri Baraka, documentary poetry, September 11, terrorism, Trade Centre, Islamophobia.



### **I.1. Documentary Poetry**

The modern age can be described as the age of inventions in science and the age of innovation in literature and art. Poets, writers and artists of the modern age tried to break new ground and this resulted in the emergence of new movements, and new types, in art and literature such as Dadaism, Surrealism, Futurism, the Beats, free verse, the prose poem, visual poetry, sound poetry, and found poetry, to mention just a few examples.

One can safely say that documentary poetry is greatly influenced by and "shares traits of objectivist poetry (e.g. William Carlos Williams) and investigative poetry (e.g. Edward Sanders)"; it is also greatly influenced by found poetry (<http://www.poetryriver.org/docupoetry.html>). As for "investigative poetry", Ed Sanders states "that poetry, to go forward, in my view, has to begin a voyage into description of historical reality" (Sanders 7), and according to him, Hart Crane's *The Bridge* is a very good example of this kind of writing because he "had undertaken" five years of "historical scholarship in its composition" (ibid.). The term "found poetry", according to Barbara Drake, is used to describe a text lifted out of some original context and arranged to give the appearance, form or sound we associate with poetry, (Drake 68). In Found poetry the poet uses already existing, non-literary material, and "brings out its latent ironies by isolating, juxtaposing or shuffling the component parts" like some poems of Henry Graham and James Mangnall (Thwaite 95). The documentary poet does a similar job by using non-literary documents.

Documentary poetry, which is sometimes called "docupoetry", is one of the contemporary types of poetry. It can be defined as a type of poetry which combines "primary source material with poetry writing". The primary source materials include "interviews, news articles, letters, photographs, dairies, journals, laws, court scripts, medical records, government forms, and a variety of public records" (<http://www.poetryriver.org/docupoetry.html>). In a 2011 essay, poet Joseph Harrington declared it a genre of its own: "creative nonpoetry" (Docupoetry).

The American poet, Professor Susan M. Schultz who taught documentary poetry to graduate students says that the students focused on "women in prison, a homeless woman, a forgotten city, a planned town and its secrets, tourism, food and activism, and a lost grandfather" (Schultz, 1) in their poems.



In "Poetry in the Light of Documentary" in the *Chicago Review* (Jan., 2016, 59:1/2), Jill Magi defines documentary poetry as "a form of poetry that seeks to document (or capture) a historical moment in words, images, sound, video, and other media" (Magi 3), adding that this type often uses images, quotations and documents from other sources such as mass media. It may also use testimonials for the purpose of disclosing "hidden truth about historical events" (Ibid.), such as the September 11 events. In this sense, Amiri Baraka's "Somebody Blew up America" can be considered a typical documentary poem.

Magi makes a comparison between the documentary film and documentary poetry and he convincingly argues that Documentary film and poetry emerged as a reaction to abstraction in art and literature which was supported by the CIA: "It is now well known that abstraction in painting was supported and encouraged by CIA initiatives in the 50s with the intent to steer artists and audiences away from social realism and aesthetic practices that took up 'reality'" (Magi 5). He adds that there was a "documentary turn" in art and "at the same time documentary has become a means of attempting to re-establish a relationship to reality" (Magi 7). He therefore affirms that the real beginning of documentary poetry was the nineties of the previous century:

In the mid-90s the poetry journal *CHAIN* published an issue on "documentary and poetry." Around that same time, at the University of Buffalo, Susan Howe taught a graduate course called "Documentary and Poetry." In peer-reviewed literary studies journals of the late 90s, discussions of Muriel Rukeyser began to describe her work as "documentary." These, according to my research, are some of the first instances of "documentary" and "poetry" used in the same breath.(Magi 8)

On the other hand, Philip Metres in an essay in *Poetry* 2007 argues that the documentary poem is meant to "testify to the often unheard voices of people struggling to survive in the face of unspeakable violence" (Quoted in Earl 2)

In his essay "Docupoetry and Archive Desire" (2011), Joseph Harrington traces the origins of Documentary poetry to the nineteen-fifties; to Allen Ginsberg, Adrienne Rich, Ezra Pound, Muriel Rukeyser, Archibald MacLeish, Marianne Moore, William Carlos Williams and many others. However, in this essay, like Jill Magi, he believes that this type of poetry emerged after the documentary film in the thirties of the twentieth century, "lost some of its luster in the late 1940s and 1950s" and then it flourished again in the late



twentieth and early twenty-first century (Harrington 1-2). Throughout this essay, Harrington holds rather a negative idea of documentary poetry, looking at it as an archive or "creative nonpoetry" didactic writing, (11). The reason, according to him, is the dissolving of genres in contemporary literature, especially in America:

In other words, "creative nonpoetry" is a way of describing what actually-existing poetry has become in the US, over the last twenty years or so — an indeterminate space where the histories of genres clash, combine, morph, or dissolve. A space, let us say it, of creative freedom, in which genre becomes an historical tool to employ, reject, or add to — just as "history" is understood as history *writing*. (Harrington, 13)

The merit of documentary poetry, is that it is "associated with left-liberal politics" (Harrington, Note 8, p. 14) and with reality.

Among the best examples of documentary poetry is Mark Nowak's *Coal Mountain Elementary*, (Coffee House Press ,April 1, 2009), in which he depends on newspaper accounts of the Chinese coal miners who were killed in the Sunjiawin mine disaster in China, and full-color photographs of Chinese miners by renowned photojournalist Ian The (<http://docupoemunit.weebly.com/>).

C. D. Wright's book-length poem, *Deepstep Come Shining* (1998), belongs to documentary poetry; it includes several reproductions of long, thin pieces of old stenotype paper written by her mother, who was a reporter at the court in Arkansas (Berner 1). Her second documentary poem is *One Big Self* which, according to Berner, gives "a compassionate portrayal of prisoners' individuality" (Berner 2).

Documentary poetry has found a great number of practitioners among contemporary American and British poets. PoetrySoup, for example, is a site of documentary poetry which gives a list of contemporary new documentary poems such as Madison Demetros's "Puppy Love Part 1", Gerald Dillenbeck's "Not Your Ngre", Alex Duffy's "Hip Hop Saved my Life", Bernard Barclay's "War is for Fools", Stephen Pennell's ""This is Where Freedom Finds a Way"" and Justin Bordner's "Soul Stance River -36- Final, ( [https:// www](https://www).



*poetrysoup. com/poems/documentary*) ", to mention but a few examples, bearing in mind that the number of documentary poets is increasing every day.

To conclude, documentary poetry or "docupoetry" is a new type of poetry which emerged in the late twentieth century and flourished in the early twenty-first century. Documentary poetry draws its material from reality and from non-literary materials such as newspaper articles, documents, images, videos, historical events, hospital records and a lot of other materials. It aims at disclosing and revealing hidden truth to the readers, giving information with the purpose of social or political change.

## **I.2. Amiri Baraka (1934-2014): A Biographical Note**

Amiri Baraka, born Everett LeRoi Jones; October 7, 1934 – January 9, formerly known as LeRoi Jones before changing his name to Imamu Amear Baraka, or Amiri Baraka (after his conversion to Islam), is an African-American poet, playwright, novelist and music critic. He has taught in more than three universities and has won the PEN Open book Award in 2008, (Wikipedia). He became poet Laureate of New Jersey (2002-2003) for about one year and then denied this after the public reading of his poem "Somebody Blew up America". As a poet, his poems mostly deal with black liberation and white racism and this was one of the reasons behind the extreme commendation and condemnation of his poems. He was also accused of anti-Semitism.

Baraka converted to the "Kewaida sect of the Muslim faith" and his name became Imamu Amiri Baraka. "Imamu" a Swahili word which has the same meaning of the Arabic word *Imam*, meaning "leader" and "Amiri Baraka" is "the Arabic name Jones adopted", (<http://biography.yourdictionary.com/imamu-amiri-baraka>). He even divorced his Jewish wife, Hettie Cohen in 1967 (whom he married in 1960), and in the same year he remarried the African-American poet Sylvia Robinson and changed her name into Amina Baraka ([http://famouspoetsandpoems.com/poets/imamu\\_amiri\\_Baraka/biography](http://famouspoetsandpoems.com/poets/imamu_amiri_Baraka/biography)), now known as Amina Baraka. The year 1967 also witnessed the publication of his poetry collection *Black Magic* which marks a turning point in his poetry and art; the separation from white culture and white values.

In his "Introduction," to *The LeRoi Jones/ Amiri Baraka Reader* (1991), William J. Harris divides Baraka's career into three periods: The beat period,



when he was still known as LeRoi Jones and living in New York at Greenwich Village. In this period he was associated with the Beat figures Allen Ginsberg, Frank O'Hara, Charles Olson and Gilbert Sorrentino. The second period, the black nationalist period (1965-1974), immediately after the assassination of the Malcolm X (the black Muslim leader), Baraka moved to Harlem, where he looked at black people as "a race, a culture, a Nation" and published his collection of poems *Black Magic* which is often accused of being racial. He also defended social violence as necessary to self-defence and nation building. The third period is the Marxist period (1974-2004). In this period he "rejected black nationalism as racist and became a Third World Socialist" and he published a number of collections of Marxist poetry such as *Hard Facts*, *Poetry for the Advances* and he looks at art "as a weapon of revolution" (Harris 1-10).

Many writers, as Gafio Watts, hold a negative idea of Baraka, looking at the dark side of Baraka's writings accusing him of violence, racism and anti-Semitism (Watts, 2001) ignoring the oppression the African-Americans had endured in the past and even in the first half of the twentieth century. Though Baraka had written some anti-Semitic poems, some poems calling for violence against the whites and a Marxist collection of poems, in his *Autobiography* he expresses his regret over some of them saying "we were all ideologically confused" (Sherman 4). Baraka's mission as a poet and a black political activist was to fight against racial discrimination, to preserve the African American culture and to reveal the truth of American politics in his speeches, novels, film-scripts, plays and poems. His works are well known for their objective strident social and political criticism that he became a prominent voice in contemporary American literature and a powerful campaigner of black cultural nationalism and a supporter of third-world liberation movements.

### **I.3. Amiri Baraka's "Somebody Blew up America"**

Baraka wrote this poem a few days after the September 11 attacks in 2001 but he recited it a year later at Gerldine R. Dodge Poetry Festival in Waterloo Village (on September 19, 2012) as Ervin confirms, "He recited 'Somebody Blew up America' a poem he had written a year earlier" (Ervin, [www.hu.mtu.edu](http://www.hu.mtu.edu)), and it was published in the collection *Somebody Blew up America & Other Poems* in 2004. This poem is a magnificent and controversial documentary poem which caused boisterous reactions for its condemnation of the racial injustice practiced by America throughout its history as well as



condemnation of America's colonial and imperialistic practices and fake democracy. Furthermore, it reveals the hidden secrets behind the September 11 attacks on the World Trade Centre.

From the very beginning of the poem, the poet uses verbal irony to accuse "American terrorists" of the crime; the same terrorists who oppressed the "niggers" and "blew up nigger churches", using the word "nigger" because it is an offensive, insulting and contemptuous term for a black person:

They say its some terrorist,  
some barbaric  
A Rab  
in Afghanistan  
It wasn't our American terrorists  
It wasn't the Klan or the Skin heads  
Or the them that blows up nigger  
Churches, or reincarnates us to Death  
Row  
It wasn't Trent Lott  
Or David Duke or Giuliani  
Or Schundler, Helms retiring (ll. 1-13)

The poem begins with "They say..." which implicitly suggests that they (the Bush Administration) lie. In these lines, using vernacular language, Baraka reminds us of the oppression black people had undergone at the hands of American terrorists in the past and he mentioned some of them by names. By "Klan", for instance, he means Ku Klux Klan which was a white supremacist (chauvinist) group organized in the South after the Civil War (1860-1865) that used violence and murder against the blacks. A similar terrorist society was founded in Georgia in 1915 whose terrorist methods were similar to that of the nineteenth-century society (Encarta 2008, "Klan"). "Skin heads" refers to racist young white men with closely-cropped or shaven hair, characterized by extreme right-wing views and aggressive behavior.

As for David Duke, he was the founder of the Louisiana-based Knights of the Ku Klux Klan (KKKK). Duke repeatedly insisted that his society was "not anti-black" but rather "pro-white" and "pro-Christian". Though he was against violence, he could not stop members of other chapters of the Klan from doing stupid violent things and he left the Klan in 1980 (Wikipedia). Baraka, as a





documentary poet is using historical facts to prepare the reader for what he is going to Say about contemporary American politics and the demolition of the Trade Center Buildings.

The poet adds in the second paragraph that black people have not died by gonorrhea (a contagious disease of the sexual organs that is spread by sexual contact) as America's propaganda claims. They were the victims of organized genocide.

It wasn't  
The gonorrhea in costume  
The white sheet diseases  
That have murdered black people  
Terrorized reason and sanity  
Most of humanity, as they pleases (ll. 14-19)

The poet then begins a long series of 163 rhetorical questions in 163 lines beginning with "who" whose answer is mostly known by the readers or audience. The answer is certainly "America". These questions tell us that the white people of America who mostly migrated from abroad to the New Land genocided the American red Indians and settled in their lands. Later on similar crimes of genocide were committed against the black people as well as rape and lynching:

Who cut your nuts off  
Who rape your ma  
Who lynched your pa (ll. 31-33)

Furthermore, America is the one "who made the bombs/ who made the guns/who bought the slaves, who sold them" (ll. 49-51). America robs the other nations' wealth, "stole Puerto Rico", the Philippines, Australia and the Hebrides (ll. 55-58). Though America's crimes are uncountable, the poet enumerates many of them which America hides by telling lies:

Who rob and steal and cheat and murder  
and make lies the truth (ll. 85-86)



The poet's memory goes back into history and wars to remind the reader of America's crimes, not only against "niggers" but also against other nations, such as the use of the atomic bombs in Hiroshima and Nagasaki, the crimes committed against the Italians, Irish, Africans and Latinos as well:

Who killed the most niggers  
Who killed the most Jews  
Who killed the most Italians  
Who killed the most Irish  
Who killed the most Africans  
Who killed the most Japanese  
Who killed the most Latinos (ll. 92-98)

The poet then adds "Who? Who? Who?" (l. 99), which is repeated like a refrain several times in lines (54, 70, 99, 134, 223) suggesting that such who-questions are endless because America's crimes against humanity are innumerable and endless. The poet believes that some doubtful societies were behind the election of George W. Bush as president of the United States "Who make Bush president" (l. 110) and he accuses Bush of lying, "Who talk about democracy and be lying". All these were tackled in the ample objectivity of the historian or the journalist, which is characteristic of documentary poetry, rather than the subjective sensibility of the lyrical poet. Furthermore, as a documentary poet, he depends on nonliterary materials to produce his poem which will be a document itself.

In about the middle of the poem the poet turns to the September 11 events, Alqa'ida and Bin Laden explicitly accusing America of creating them, "Who found Bin Laden, may be they Satan" (l. 135). This very line accuses America of founding terrorist groups and organizations like Alqa'ida. However, the second part of the poem was behind accusing Baraka of anti-Semitism and behind the efforts to oust him from the post of poet laureate of New Jersey.

The poet forthrightly states that the Bush Administration knew beforehand about the terrorist attacks:

Who knew the bomb was gonna blow  
Who know why the terrorists  
Learned to fly in Florida, San Diego (ll. 137-139).



Furthermore, these lines demonstrate that the poet has assured information that the terrorists who flew the planes have had their training in Florida and at the San Diego air-base.

Like any investigator looking for the truth, Baraka gives convincing evidence about the pre-knowledge of the September 11 attacks. Five Israelis were waiting with their cameras for the attacks to film the explosion which certainly means that they were certain of the time of the attacks:

Who know why Five Israelis was  
filming the explosion  
And cracking they sides at notion (ll. 140-142)

This time his source is the American widespread newspaper *The New York Times* which published such news about the Israelis. These lines, as well as lines (217-222) were behind accusing the poet of being anti-Semitic:

Who knew the World Trade Center  
was gonna get bombed  
Who told 4000 Israeli workers at the  
Twin Towers  
To stay home that day  
Why did Sharon stay away? (ll. 217-222)

This time Baraka, defending himself against anti-Semitism says that his source for this information was the British newspaper *The Daily Telegraph*, "And the Israeli Mossad knew that the attacks were going to take place". They knew that the World Trade Centre towers were the targets. This is from British newspaper the *Telegraph*" (Baraka, 2002: 2). Though the main concern of this paper is how this poem is a documentary one and not to defend Baraka against anti-Semitism, this supports the argument of the poem that Baraka draws his material from non-literary documents such as *The Daily Telegraph* and *The New York Times*.

The lines between 142 and 217 try to show the ugly face of American terrorism, both interior and exterior by interference into other countries' affairs. Again the poet uses America's history as a source of information giving a long list of America's crimes. America killed Malcolm, Kennedy and his brother, Dr. King, David Sibeko, Chris Hani, Biko, Cabral, Neruda, Allendi, Che



Guevara, Sandino, Kabila, Lumumba, Mondlane, Betty Shabazz, Ralph Featherstone, Huey Newton, Fred Hampton, Medgar Evers, Mikey Smith, Walter Rodney, Rosa Luxembourg, Liebnick and many others (ll. 148-179).

This part of the poem accuses America of colonialism, imperialism and exterior oppression. Bearing in mind that the Bush administration Knew beforehand about the attacks but neglected all warnings because it wanted them to happen as an appropriate pretext to attack Arab and Muslim countries such as Afghanistan and Iraq driven by Islamophobia which is the "intense dislike of Islam . . . ; hostility or prejudice towards Muslims" (Wikipedia) and looking at Islam as a barbaric religion of violence and terrorism. One of the reasons behind the September attacks was to increase the sentiments of Islamophobia in the western societies.

Nowadays, there is sound evidence confirming Baraka's argument that the demolition of the World Trade Centre was not a result of the 9/11 attacks, but it was a carefully planned scheme of the CIA. One is Major General Albert Stubblebine's testimony who completely denies, in a televised speech, that the demolition of the WTC buildings was the result of the attacks. Stubblebine says that he has taken the measurement of the Pentagon building, checked the length of the plane's wings and nose and he concludes that the hole in the building was not made by the plane but by a missile. Replaying the original video of the attacks, he reaches at the conclusion that the flying object was not a plane but a missile and the "imagery was changed; it got a new suit. It now looks like an airplane; when you take that suit off, it looks like a missile". Furthermore, the fuel of the airplane is not enough to melt the steel of the tower. (<https://youtu.be/VqKzaf6xYRc?t=5>.). Stubblebine adds that all the sensors of the Pentagon were turned off that day which means that everything was planned beforehand, and the collapse of the building was caused by controlled demolition (ibid.).

As for World Trade Centre7, no airplane hit it and a man can be heard in the video saying "pull" and then the building collapsed. Stubbleline affirms that all the air-defence systems in that part of the country were turned off at the orders of the Vice President who was in Colorado. He concludes with rhetorical questions: "Who planned for this attack? Why was it planned? Were the real terrorists the people in Arab clothing or were the real people who planned this; the people sitting in authority in the White House?" (ibid.) and the answers are evident.



On the other hand, the ninety-seven year old retired CIA agent, Malcolm Howard, in July 13, 2017, confesses on deathbed that the CIA blew up WTC7 on September 11. He says that they had "orders from the top" and that "when you are a patriot, you don't question the motivation of the CIA or the White House. You assume the bigger purpose is for a greater goal." Explaining how the WTC was brought down, he says "It was a classic controlled demolition with explosives. The hard part was getting thousands of pounds of explosives, fuses and ignition mechanisms into the building without too much concern", bearing in mind that WTC7 was completely rented by the CIA. On September 11, he explained, while the North and South towers burned, "fuses were ignited in World Trade Centre 7, and nanothermite explosions hollowed the building, destroying the steel structure, removing the enforcements, and allowing the office fires to tear through the rest of the building, hollowing it out like a shell". He adds that they thought that people are going to question this because it went so smoothly, "We thought there would be a revolution. It would go all the way to the top, to President Bush. He'd be dragged out of the White House" (Malcolm Howard. <http://yournewswire.com/cia-911-wtc7>).

Stubblebine's analysis and Howard's confessions affirm what Baraka says in his poem about the September 11 attacks and that Bush administration not only knew about it but was the real terrorist who planned and performed them to use this as a pretext for distorting the image of Islam and Muslims and to invade two Muslim countries: Afghanistan and Iraq.

One of the sources of Baraka's poem is "The Long Kiss Goodnight"-1996 which is an American action thriller film. This Film shows a planning for a terrorist attack on World Trade Center, killing four thousand people and accusing Muslims for this attack! Notice it was in 1996. (URL: [https://youtu.be/A\\_jOhahaKRk?t=4](https://youtu.be/A_jOhahaKRk?t=4))

Baraka's poem also ends with the same question word "who" which the poet expects to be asked by everybody. This goes with Stubblebine concluding questions above about the real terrorist; "the real people who planned this; the people sitting in authority in the White House" (Stubblebine) and not the people in Arab clothing. The poet promises that he will never stop asking the who-questions that accuse America of the many injustices exercised against people, especially blacks, in America and peoples of other nations:



Exploding in fire. We hear the questions rise  
In terrible flame like the whistle of a crazy dog  
Like the acid vomit of the fire of Hell  
Who and WHO who who  
Whooooo and  
Whoooooooooooooooooooooooooooo! (241-246)

To sum up, throughout the whole poem, the poet is anti-American rather than anti-Semite, as he was accused by Zionist organizations which led to ousting him from the post of poet laureate of New Jersey. The poem is highly critical of American white racism throughout history and of the Administration's involvement and participation in the September 11 attacks.

### **Conclusion**

Documentary poetry or docupoetry is a new type of poetry that works with nonliterary materials such as newspapers, cultural and historical documents and archives, advertisements, family records, TV news and a variety of other public records. The documentary poet is an objective observer who employs these materials didactically for the purpose of edification, enlightenment, revealing hidden truth and enhancing social and political change. In this sense, documentary poetry is impersonal and objective rather than subjective. In "Somebody Blew up America", for instance, Baraka depends on information that had been reported by newspapers such as *The New York Times* and *The Daily Telegraph* and by some TV channels as well as the history of the African Americans and their suffering. One can safely say the documentary poetry is the voice of the people and an expression their unuttered thoughts. Baraka's poem is a documentary poem per excellence; it presents history and works with non-poetic materials and events. It is highly realistic and it deals objectively with truth rather than with personal feelings.



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-[https://youtu.be/A\\_jOhahaKRk?t=4](https://youtu.be/A_jOhahaKRk?t=4) (Last Kiss Goodnight)





## الشعر الوثائقي: دراسة لقصيدة أميري بركة

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أ.د. حمدي حميد الدوري/ جامعة تكريت، العراق

المستخلص :

يتميز العصر الحديث بكثرة الحركات والأنواع الأدبية التي ظهرت فيه. وأحدها الشعر الوثائقي الذي يمكن أن يعد نوعاً أدبياً جديداً، والذي يستمد مواضيعه من مصادر غير أدبية كالحرب والأحداث السياسية والإرهاب والمعتقلين وأحداث أخرى ويجمع ذلك بالشعر.

أميري بركة شاعرٌ أمريكي معاصر تنتمي قصيدته "أحدهم فجر أميركا" لهذا النوع الأدبي. فهي تسجل تفجير أبراج التجارة الدولية في 11 أيلول (سبتمبر) من وجهة نظر مختلفة تماماً عما نقلته أجهزة الإعلام والدعاية الأمريكية للعالم.

تركز هذه الدراسة على موقف أميري بركة من هذه الأحداث، ودوافعها، والإرهابيين الحقيقيين وأهداف هذا الحادث الإرهابي طبقاً لهذه القصيدة. يدعي الشاعر بأن الحكومة الأمريكية كانت على علم مسبق بتفجير أبراج التجارة الدولية ولم تتخذ أي إجراء من شأنه منع حدوث هذه الكارثة، وهذا يعني أنها شريكة في الجريمة. فضلاً عن ذلك فإنه يتهم الأمريكيان بتفجير مركز التجارة الدولية.

تقع الدراسة في ثلاثة أقسام وخاتمة . قسم تمهيدي يسلط الضوء على الشعر الوثائقي وخصائصه وكتابه. أما القسم الثاني فيقدم سيرة موجزة لأميري بركة مركزاً بشكل خاص على موقفه من السياسة الأمريكية المبنية على الهيمنة والاضطهاد والإبادة العرقية. ويُعنى القسم الثالث بتحليل قصيدة "أحدهم فجر أميركا" كقصيدة وثائقية توثق تفجير أبراج التجارة الدولية في 11 أيلول بهدف إيجاد ذريعة لاحتلال البلدان الأخرى. وتخلص الدراسة إلى أن هذه الأحداث قد تمت حسب خطة مدبرة ومحكمة وأن الحكومة والمخابرات الأمريكية شريكان فيها.

**الكلمات المفتاحية:** أميري بركة، الشعر الوثائقي، 11 أيلول، الإرهاب، القاعدة، مركز التجارة، الخوف من الإسلام.



## **Applying Critical Discourse Analysis Techniques on some Arabic Political Speeches**

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### **Abstract**

This paper is an attempt at applying techniques of critical discourse analysis (henceforth CDA) techniques on some local Arabic political speeches, using van Dijk (1995-2006) as a model for data analysis. The study aims at investigating the way social power, abuse, are exercised by politicians in their speeches. The analysis reveals that most of the techniques related to the meaning, argumentative and rhetorical levels have been employed in Al-Abadi speech delivered on the occasion of Kurdistan Region Referendum on 25<sup>th</sup> Sept.2017 to persuade the audience of his ideopolitical agenda.

Keywords: critical discourse analysis, power , dominance, political speech

### **1.Introduction**

Critical discourse analysis (henceforth, CDA) is associated with researchers such as Roger Fowler, Norman Fairclough, Teun van Dijk and Ruth Wodak. This discipline is compatible theoretically as far as its practitioners use linguistic analysis as a basis for its interpretations of texts. According to van Dijk (2001:352) CDA is “a type of discourse analytical research that primarily studies the way social power abuse, dominance, and inequality are enacted, reproduced, and resisted by text and talk in the social and political context” in order to reveal, and eventually resist social injustice (V Its current focus on language and discourse was initiated with the "critical linguistics" (henceforth, CL) that emerged at the end of the 1970s. CL is the first form of linguistically-oriented critical methods to discourse analysis. CL analysts raise a number of issues concerning the interrelationship of language and ideology. One of these is to do with the way in which racist dominant ideologies become deeply rooted in daily political affairs.(ibid).



CDA has led many researchers since the 1980s significantly to the works of the British sociolinguist Fairclough (2001:134) who provides the following definition and aims for CDA:

By CDA I mean discourse analysis which aims to systematically explore often opaque relationships of causality and determination between (a) discursive practices, events and texts, and (b) wider social and cultural structures, relations, and processes; to investigate how such practices, events and texts arise out of and are ideologically shaped by relations of power and struggles over power; and to explore how the opacity of these relationships between discourse and society is itself a factor securing power and hegemony.

Wodak (1989) contends that CDA can be defined is basically concerned with analyzing opaque as well as transparent structural relationships of dominance, discrimination, power, and control manipulated in language use. In another research conducted by Wodak (2001:2) CDA aims “to investigate critically social inequality as it is expressed, signaled, constituted, and legitimized, and so on by language use (or in discourse)”. Thus, CDA is socially constructed and conditioned by power relations, and seeks to establish change against domination and inequality.

Van Dijk (2001:352) defines CDA as “a type of discourse analytical research that primarily studies the way social power abuse, dominance and inequality are enacted, reproduced and resisted by text and talk in the social and political context”. This indicates that the goal of critical theories of CDA is to monitor and guide human language and action. Critical theories empower individuals with crucial knowledge that free them from a specific sort of fancy and mastery.

Accordingly, CDA is particularly interested in such issues as inequality, sometimes paying attention to the importance of critical recipients who should have a critical stance towards taking for granted ways of understanding the world. This means that CDA analysts try to create positive receivers who are not taking what they hear or read for granted but they need to think twice and always be suspicious of the credibility of any information presented .



In other words, CDA analysts are mainly concerned with examining both implicit and explicit structural relationships of dominance, discrimination, power and control as manifested in language use.

## **2. Key Concepts of Critical Discourse Analysis**

These concepts include the following:

### **2.1 Critique**

The term (critique), which is indispensable for CL and CDA can be defined as “a shared perspective on doing linguistic, semiotic or discourse analysis” (Van Dijk 1995a: 139). *Critical* or *Critique* could be traced back to the influence of the Frankfurt school and Jürgen Habermas.

Wodak (2001:12) uses the term critical in a broader sense, as having distance to the data, embodying the data in the social, and political stance explicit having focus on self-reflection as scholars undertaking research, it also denotes the practical linking of social and political engagement when conducting scientific research. Hence, critique is the making of visible interconnectedness of things, which enable one to distinguish between the manipulative and the suggestive procedures of persuasion and discursive procedures of convincing argumentation.

CDA focuses its *critique* on the intersection of language/discourse/ speech and social structure. It is in uncovering ways in which social structure relates to discourse patterns to uncover the social dimensions of language use. These dimensions are the object of moral and political evaluation, and analyzing them should have effects in society: empowering the powerless, giving voices to the voiceless, exposing power abuse, and mobilizing people to remedy social wrongs (ibid).

### **2.2 Discourse**

A distinction is made between ‘text’ and ‘discourse’, related to the tradition in text linguistics as well as rhetoric in German and the Central European educational and institutional context. In the English speaking world,



‘discourse’ is often used both for writing and verbal texts (Wodak, 2001:7). The discourse-historical approach has been elaborated and linked to the socio-cognitive theory of Van Dijk (1996) who views ‘discourse’ as macro abstracted structured forms of knowledge and the shared memory of social practices associated with ideology, whereas ‘text’ refers to the micro concrete spoken utterances or written documents.

This means that the general idea of the word ‘*discourse*’ varies according to the different surrounding context and the system of beliefs of speakers when they are communicated in different aspect of social life, however, speaking of discourse is not only restricted to written and spoken language, but also extends to include visual images (ibid: 6).

### **2.3 Power**

Fairclough (1992) defines power not only as unbalanced authority that exists among individuals who exercise relations of power in the same discursive event, but also in terms of how specific people have different abilities to access and control as well as how discourses are produced, distributed and inspired.

Van Dijk (1996: 84) argues that power is characterized as relations among social groups, institutions, and organizations. He focuses on social *power* that has a powerful effect on the actions and cognition of dominated groups. Social power is shared and presupposed by the members of the dominated group; as for the analysis of social problems, this means that understanding the nature of social power is a central presupposition. Such power deals with properties of relations among different social groups, for instance, powerful groups always have exclusive privilege and access to the public minds and a specific social domain through different forms of discourse such as, media, employment, and education to sustain, conceal and normalized power and inequality (ibid: 85).

This implies *control* exercised by one group or organization over the *actions* and/or the *minds* of another group, thus limiting the freedom of action of the others, or influencing their knowledge, attitudes or ideologies.



## **2.4 Domination**

CDA analysts are interested in the way discourse (re)produces social domination, that is, the power abuse of one group over others, and how dominated groups may discursively resist such abuse (Wodak, 2001:9). This can be concluded from Wodak's definition of CDA as "fundamentally interested in analyzing opaque as well as transparent structural relationships of dominance, discrimination, power and control as manifested in language" (ibid).

Van Dijk (1995b:254) states that "the modern and often more effective domination is mostly cognitive, and enacted by persuasion, dissimulation or manipulation, among other strategic ways to *change the mind of others in one's own interests*".

Van Dijk (1996: 85) puts it in other words when he states that 'social power and dominance are often *organized and institutionalized*, so as to allow more effective control and to enable routine forms of power reproduction'. Domination emerges with advanced economic societies that tend to establish different ways of justifying unequal distribution of resources and maintain the social hierarchies of the groups (ibid).

## **2.5 Identity**

According to Wodak (2001:13) the concept of identity has two possible relations of comparison among individuals: *similarity* and *difference*. Ivaric. This may refer to people speak in membership categorizing manner of 'us' and 'them', when they become members of a group, and tend to be identified with that group.

Identity gives us an idea of who we are and of how we relate to others and to the world in which we live, it marks the ways in which we are the same as others who share that position, and the ways in which we are different from those who do not. Often, identity is most clearly marked by difference in terms of polarization and conflict between: man/woman, black/white, poor/rich, east/west and so on.(Wodak,1989).



## **2.6 Ideology**

Ideology is intensively investigated differently by many scholars, but van Dijk's (1995a) ideological theory offers better understanding of this notion by combining and interfacing among its three core components that have only been studied separately before and they, according to him are:

- i. Cognitively, ideology consists of ideas in people's minds, which are usually studied by cognitive psychologists.
- ii. Societally, ideology also involves a group membership and value judgment, which are generally investigated by sociologists and social scientists.
- iii. Linguistically, ideology is not an innate knowledge and, therefore, it needs to be learnt, acquired, or changed through written or spoken discourse.

Fairclough (1992: 87) defines ideologies as "constructions of reality.... Which are built into various dimensions of the forms/meanings of discursive practices, and which contribute to the production, reproduction or transformation of relations of domination". Discourse is the most prominent way that ideologies are re/produced, maintained, and resisted. The negative notion of 'ideology' has also become the central element in the common sense, social sciences, and political uses of the term, namely as a system of false, misguided or misleading beliefs as opposite to truth of scientific knowledge (van Dijk, 2006d: 7).

According to these definitions, ideology is a tool for misusing of power, dominance, and hence social inequality. It also implies the possibility of formulating other ideologies rather than dominated ones that are unnecessarily false or negative.

## **2.7 Racism**

From ideological perspective racism is a false system of beliefs that human mental and physical abilities, as well as personalities can be differentiated and



might be hated on the basis of ethnicity, race, color or religious doctrine . This view is asserted by Van Dijk (2000a:25) who describes racism as:

“One major characteristic selected as the basis for the categorization and negative evaluation of non-Western peoples who are apparent differences of bodily appearance, primarily skin color. These real or imaginary differences later developed into folk taxonomies about different ‘races’” This European ideology of racial superiority was often used to motivate, explain, or legitimate the exploitation, oppression, or extermination of non-European peoples of other races.

The typical example of such racism is the immigrants of non-Western origins and peoples of the Third World countries, since they are being categorized negatively in terms of racial and cultural differences (ibid).

### **3. The Model Adopted and Methodology**

The model adopted in this study is mostly relying on van Dijk (1995b, 2006d) in which he proposed selection of subtle ideological categories presenting a fundamental contrast between ‘positive self-representation’ and ‘other negative representation’. Positive self-representation (or in-group favoritism) is a semantic macro- strategy used for the purpose of ‘face-keeping’ or ‘impression management’. Negative other- representation is another semantic macro-strategy serves to derogate out-groups, these macro-strategies show ingroup-outgroup distinction, polarization and differentiation such as ‘good’ vs. ‘bad’, ‘superior’ vs. ‘inferior’, ‘us’ and ‘them’ formulated by ‘ideological square’, both are distributed on three levels:

In the meaning level, van Dijk (ibid:61-85) deals with such ideological categories as *'actor description'*, *'compassion'* , *'polarization'*, *'presupposition'*, *'vagueness'*, and *'lexicalization'*, , the argumentation level, focuses on such ideological categories *'illustration'* ,*'openness/honesty'* ,*'counter factuality'* and *'consensus'*, and the rhetorical level covers such ideological categories as *'hyperbole'*, *'metaphor'*, *'contrast'*, *'euphemism'*, , *'number-game'*, and *'citing'*.





There are other ideological categories which are used by van Dijk (1995b, 2006d) in his analyses which are not dealt with because they are irrelevant to the analytical framework of the present study. The analytical framework of this study includes three domains or levels of overall impression management strategies: '**meaning**', '**argumentation**', and '**rhetoric**', with abroad term that is contextually relevant at all levels of text structure, called '**contextual overview**' covering all levels of analysis.(see Fig.1. below ).

### 3.1 The Contextual Overview

Van Dijk (2006c:732-133) contends that for the concept of discourse in any ideopolitical analysis, "It is not sufficient to notice, for instance, that political discourse often features the well-known political pronoun '*we*'. It is crucial to relate such use to such categories as who is speaking, when, where and with/to whom, that is, to specific aspects of the political situation. "This is because, context is defined as "the mentally represented structure of those properties of the social situation that are relevant for the production or comprehension of discourse" (van Dijk, 2001b:356)This explains the phenomenon of multi-interpretations for the same communicative situation by different speakers , this indicates that contexts are subjective and control all the aspects of discourse production and comprehension, because contexts (or mental models) are mentally constructed and varied from person to person (ibid) .The three levels of analysis are :

### 3 .2 The Meaning Level

According to van Dijk (2000b:90), the meaning level "is the core level for the expression of beliefs, such as personal and social knowledge, opinions, attitudes, ideologies, norms and values".

Van Dijk (1997b:28) states that "another ideologically relevant property of meaning is propositional relations, such as *implication*, *entailment* and *presupposition*". This indicates that the meanings that might have positive properties of out-groups or negative ones about in-groups will be implied or presupposed. He adds that the famous ideological function of disguising "real social or political facts or conditions may be semantically managed by various ways of leaving information implicit" (ibid).



Hence, the description of others should be carefully examined for the various strategies of separated and polarized perspectives and ideologies that are signaled by the words used in the description. This is supported by the selected persuasive ideological techniques of meaning as defined below:

**3.2.1 Actor Description:** The way one describes actors or members of a particular society in a negative or positive way depending on our ideologies (van Dijk, 2006d: 62), for instance, “*China has been a currency manipulator*”

**3.2.2 Compassion:** Involves “showing empathy or sympathy for (weak) victims of the other actions, to enhance the brutality of the other”. (Van Dijk, 1995b:154). This might show unreal empathy, but apparent one, this strategy is manipulatively powerful, for instance, the speaker empathizes with the dilemma of the refugees, meanwhile, emphasizing their existence in the country as an economic and social burden for the whole nation . This argument may refer the positive self - presentation and negative other-presentation.

**3. 2.3 Polarization:** This strategy is used for separating, categorizing and contrasting of the parties involved into a positively represented ‘us’ and a negatively represented ‘them’. Polarization may “also apply to ‘good’ and ‘bad’ sub-categories of out-groups, as is the case for friends and allies on the one hand, and enemies on the other to be rhetorically enhanced when expressed as a clear contrast” (van Dijk, 2006d: 80). This discursive polarization between (good) Us and (bad) Them follows more general patterns of ideologically based social cognitions of and about in-groups and out-groups as expressed at all the levels of text and talk (ibid: 81).

**3.2.4 Presupposition:** Presuppositions are contextual assumptions embedded within a sentence or a phrase. Beard (2000: 118) defines them as as “a thing that is assumed, but not stated, at the beginning of a line of argument.” Discourse is incomplete and implicit, in a sense that much information is not expressed, only understood to be *implied* or *presupposed*. Moreover, the common shared knowledge among people or ideas are taken for granted and unchallenged in propositions (van Dijk, 2006d: 82). This is generally the case for all the forms of the shared (common ground) knowledge and opinions in political debates. To decide what information and knowledge about in-groups and out-groups foregrounded, or backgrounded is heavily driven by ideologies, prejudices, national stereotypes that are false of many individuals.



**3.2.5 Vagueness:** This is used to create uncertainty and ambiguity, such as talking about delicate issues such as immigration displacement, constitution, and the expressions of possibility. Controversial opinions about ethnic groups typically call for hedging and other forms of vagueness. van Dijk (2000b: 94) states that vagueness is “characteristically functions as a form of the impression management: protecting our own face (when being vague about racism for instance), and where possible being vague about the positive properties of the others”. Quantifiers that have vague meanings such as “(‘few’, ‘a lot’), adverbs (‘very’) nouns (‘thing’), and adjectives (‘low’, ‘high’), among other expressions may be typical in such discourse”. (van Dijk, 2006d: 84).

**3.2.6 Lexicalization:** According to van Dijk(1995:154) this category can be considered as an overall ideological strategy for negative other-representation through the semantic features of “the selection of (strongly) negative words to describe the actions of the others: *terrorism, destroy, extremism, jihadist*, etc.” If the lexicalization of the underlying conceptual meanings is analyzed, “few properties of discourse will be as directly revealing about ethnic opinions as the words being chosen to describe *them* and *their* actions and properties” (van Dijk,2000b:95) Lexicalization analysis is relevant in the descriptions of other groups' actions and properties.

### **3.3The Argumentation Level**

Van Dijk (2006b: 376) believes that the argumentative manipulation “effect upon the readers” is graded according to their qualification and critical sense of recipients, because, critical audience who has enough information and arguments are competent to resist manipulative discourse.

This refers to the “general strategies of manipulative discourse appear to be predominantly semantic” (ibid). However, as is the case for the implementation of ideologies, the preferred or non-preferred meanings may also be de/emphasized by using certain argumentative ideological techniques as defined as follows:

**3.3.1 Illustration:** A powerful manipulative strategy in argumentation is “to give concrete examples”(van Dijk, 2006d:69), generally in the form of a summary, short story, illustration or making a general point defended by the speaker more concrete and dynamic. Concrete examples have not only the



power to be easily imaginable and better memorable, but also to “suggest impelling forms of empirical proof to precisely contribute to negative other-presentation” (ibid:70).

**3.3.2 Openness, Honesty:** One way to do this is to use phrases such as frankly..., honestly..., or we should not hide the truth, and so on, to show honesty of speaker and presuppose dishonesty of others. The honesty involved here is therefore purely strategic and rhetorical. Thus, speakers suggest that their argument satisfies the positive values of honesty and openness, while at the same time indulging in negative other-presentation or even blatant derogation (van Dijk, 1995b: 385).

**3.3.3 Counter Factuality:** This involves using standard conditional formula such as (what would happen, if...) by the speaker (or writer) in order to allow her/him to “demonstrate absurd consequences when an alternative is being considered.... As a warning or advice, counterfactuals are relevant in political debate... to show what would happen if we would NOT take any measures or formulate policies or a law” (van Dijk, 2006d: 66). Hence, what is presupposed by this move is not only false, but also contrary to reality.

**3.3.4 Consensus:** A well-known argumentative political move that is based on emphasizing the issue of 'national interest' to call for national consensus and legitimacy of policies that are not partisan, but for the whole nation and people's interest, thus, the country should '*hold together*' (van Dijk, 2006d: 66). This is a very typical political-ideological move in arguments where “racist ideologies combine with nationalist ones” (ibid) to win over the opposition, as in ‘threats’ from outside are typically met with a call for national consensus. Consensus is also used to refer to the UN and the international community as a political maneuver in order to legitimate launching wars or taking counterterrorism preemptive actions against specific groups or nations as international beneficial for the whole world, whereas the international legitimacy is ignored or mitigated when it relates to in-groups such as the U.S and its allies (ibid: 67).

### **3.4 The Rhetoric Level**

Van Dijk (2000b: 100) uses the concept of rhetoric in his model in a limited , relevant and specific sense in order to “refer to (generally optional)



structures at various levels of discourse that result from special operations”, that regulate specific forms of comprehension, for instance in persuasion, discourses aim at influencing opinions, they are at the interface with the semantic level (lexicalization, hyperbole, euphemism, etc.) “because they manipulatively emphasize and de-emphasize meaning, the expression, and the formation of mental models of ethnic events and social representations of in-group and out-group” (ibid).

Hence, rhetorical strategies will typically play a role as part of an overall strategy of persuasion and impression management in this general analytical framework of the ideological square. Rhetorical ideological techniques are defined as follows:

**3.4.1 Hyperbole:** A semantic rhetorical device that is used for extremely enhancing, overstating, and exaggerating meaning to increase impact or to attract attention (van Dijk, 2006d: 73), for instance, “the bomb attack at the World Trade Center, in which only a few people died, or other, possible terrorist attacks, are compared with a nuclear holocaust” (van Dijk, 1995b: 395). It is used “within the overall strategy of positive self-presentation and negatives other- presentation... Sometimes such forms of hyperbole are implied by the use of special metaphors”, for instance to describe the arrival of many immigrants to Europe as “opening the floodgates” (van Dijk, 2006d: 73). It may be anticipated that political speeches are loaded with hyperbolic expressions to derogate the alleged bad actions or properties of nations or persons that challenge policies of the challenged groups or institutions often described in mitigated, euphemized, or self-glorified terms.

**3.4.2 Metaphor:** Metaphor is one of the semantic persuasive devices that are based on implicit comparison of the two categories with meaning extension. The most well-known example of political metaphor is “*the war is a game*”, as in “Bush has to *pick up his game* in Iraq” It is important to be aware that metaphors are capable of both highlighting and hiding aspects of the phenomena described. However, most political metaphors are negative, and “thus fall under the overall ideological strategy of negative other-description” (Van Dijk, 2006d: 78).



**3.4.3 Euphemism:** A means of manipulation used by politicians as more polite or positive words to soften a harsh, unpleasant, or offensive reality. Euphemism in discourse is the opposite of metaphor as far as ideology is concerned, while metaphor exaggerates and derogates out-group, euphemism mitigates and dissimulates in-groups (Trask, 1999:89). However, both are used to distort reality, for instance, the invasion of Iraq was called "*a liberation*" (though it was later defined as an occupation) and a euphemized noun phrase "*prison abuse*" was coined after the Abu Ghraib prison scandal broke in spring 2004 in order to avoid the word "torture"

Van Dijk (1995a:140) finds that the rhetorical move of euphemism, along with down toning and minimizing negative impression, are co-hyponyms of superordinate semantic category of mitigation that are used to deny one's negative actions such as "*I did not threaten him, but gave him friendly advice*", "*I did not insult him, but told him my honest opinion*", etc. In other words, the use of euphemism presupposes the denial of systemic racism of the in-group or dominant society (ibid).

Van Dijk (ibid:141) asserts that intensive use of euphemism is also well-known in the military propaganda and news reports about the Gulf War in 1990, such as "*surgical strikes*", "*friendly fires*", "*laser-guided*" or "*smart bombs*". An analogous use of euphemism is made in elite discourse on ethnicity or race relations, in which racism is typically denied, and replaced by less harsh words.

**3.4.4 Number-Game:** As a rhetorical argumentative strategy, political debaters use numbers and statistics in their arguments to persuasively emphasize objectivity and precision, and hence to suggest scientific credibility by representing what are selectively framed as "correct facts" against mere opinion and impression by others. The number-game is also a rhetorical move of highlighting and exaggerating (Van Dijk 2000a:45).

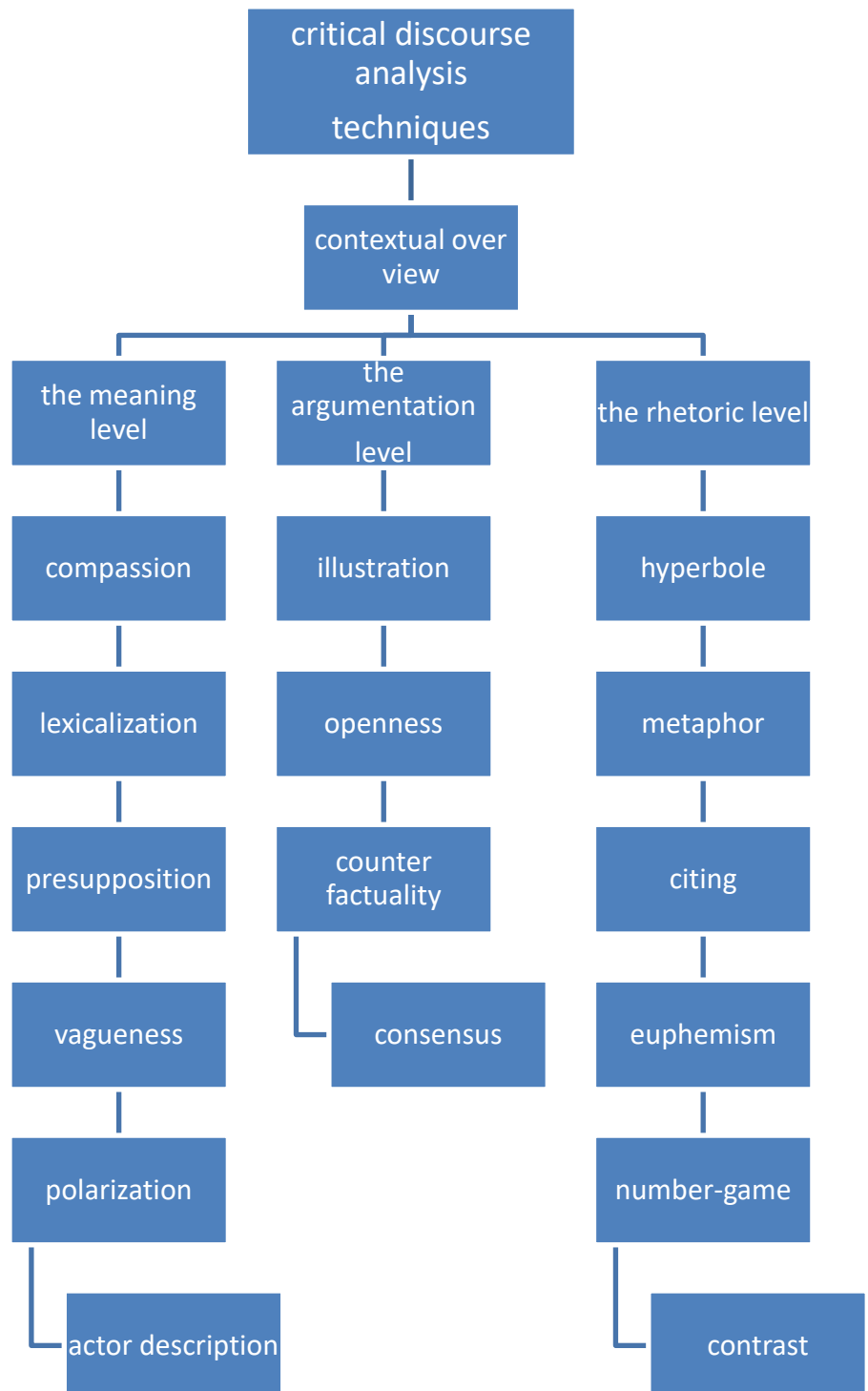
**3.4.5 Contrast:** Contrast is traditionally a semantic device but van Dijk (2000b, pp.93-4) states that it can "be studied in a rhetorical analysis" in what serves the aims and perspectives set forth by the analyst. This technique is usually used by language users to shed light or emphasize the contrastive points between people, actions, and issues It is highly used by politicians to



contrast their (actions) goodness with others' badness where the former is always good, moderate or superior while the latter is the opposite.

**3.4.6 Citing:** Citing technique along with number-game are vigorously penetrating ones in depicting us and our actions -as language users - as good, truthful, and positively portrayed on the contrary of others who seem to lack these attributes and charismatic properties. Citing (or quoting) from others - even if being opponents- can be strategically used and adapted in favor of the one who cites. van Dijk (2006a:136) shows how the citing technique can be deftly utilized by language users either to show or emphasize their integrity, goodness, or otherwise. This technique covers not only citing from iconic or historical figures but also from religious, judiciary or constitutional texts and resources.

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**Fig. 1. The Model Adopted after van Dijk (1995 -2006) with some Modification**

#### **4. Data analysis: The Contextual Overview**

Al-Abadi's speeches about the Kurdish referendum were of the most important speeches in the period of 24-29<sup>th</sup> September 2017. They took place in a very critical time where the Iraqi forces were fighting ISIS and had achieved great victories on this terrorist organization. They have received much publicity coverage before as well as after their release. In his speeches, Prime Minister Dr. Haider Al-Abadi addresses many issues and covers variety of topics. The most important issues which he dealt with were: the role of the Iraqi forces in defeating ISIS on the Iraqi territories, saving the lives of people and taking care of the displacements. But the most important topic was the opposition of the Iraqi government over the Kurdish referendum which was going to take place in its determined date 25<sup>th</sup> September as Masoud Barzani , the Kurdish leader declared in his 22<sup>th</sup> September speech.

#### **4.1 The Meaning Level**

This level covers the following :

##### **4.1.1 Actor Description**

Actor descriptions are never neutral, but have intended meaning functions in the expression of opinions and viewpoints about others, because “all discourse on people and action involves various types of actor description” (van Dijk, 2006d: 62). Hence, some of these actor descriptions represent ‘members of groups’, ‘individuals’, ‘by first or family name’, ‘function’, ‘role’, or ‘group name’, and so on. This move is based on the overall ideological strategy of positive self-presentation and negative other-presentation as in the following example:

Example (1)

ان نظام الطاغية صدام قد بطش بكل العراقيين عربا وكردا وتركمانا والمكونات الاخرى لأنه كان يرى في كل العراقيين الشرفاء تهديدا له ولحكمه المستبد.... ( 5 )



In this example the speaker uses a negative description to express his opinion so instead of saying Saddam's regime he said the *tyrant Saddam regime* to gain the support of the Kurd who have been affected by Saddam's government.

#### 4.1.2 Compassion

The expressions of empathy and compassion may be largely untrue, and serve strategically to match the speaker's impression with the audience and welfare of some of the others, at the same time, invent, or enhance the savageness of the other. As in the example below:

Example (2):

في هذه اللحظات التي يبذل فيها أبناء العراق الغيارى<sup>1</sup> ارواحهم ودماءهم الزكية دفاعا عن ارض الرافدين ووحدة البلاد....(1)

In this excerpt Al-Abadi shows his compassion to the Iraqi forces and enhancing the savageness of ISIS gangs by saying their fragrant blood and their souls .

#### 4.1.3 Polarization

Terrorism is the central topic and issue in the speech which seems to be the halo around which the speech is revolving. The speaker on the one hand , is dedicating most of his speech to terrorism and the danger of terrorists and the consequences of their evil acts. On the other hand , he foreshadows the end of this terrorist gangs by the heroic role of the Iraqi forces . The speech under analysis polarizes terrorism vs. Iraqi forces as in the following example:

Example (3a):

في هذه اللحظات التي يبذل فيها أبناء العراق الغيارى<sup>1</sup> ارواحهم ودماءهم الزكية دفاعا عن ارض الرافدين ووحدة البلاد.  
وفي ايام اشتداد الحرب على الارهاب<sup>2</sup> ومع اقتراب تحقيق النصر النهائي على الدواعش<sup>3</sup> في غربي الانبار والحويجة وغربي كركوك وكل مكان.... (1)

In this example, Al-Abadi call the Iraqi forces (the brave sons of Iraq )<sup>1</sup> praising and highlighting the heroic acts of them against ( terrorism )<sup>2</sup> represented by ( Al Dwaesh – the fighters of ISIS gangs )<sup>3</sup> located in the west of Anbar , Alhawija , the west of Kirkuk and everywhere .



وفي الوقت الذي توخّدتنا شعباً ومقاتلينّ لصد عصابة داعش المجرمة<sup>1</sup> نفاجأ بدعوات التفارقة والعودة الى عهد الظلام والتسلط والدكتاتورية . (2)

ان قواتنا الغيرة<sup>2</sup> حررت تكريت والانبار والموصل وابعدت الخطر عن اربيل ومدن الشمال العزيزة ، وهذا واجب ادينا وسنؤديه دفاعا عن كل شبر من ارض العراق الغالية . (2)

These are another examples from many through Al-Abadi's speeches. He calls the enemies ( ISIS criminal gangs )<sup>1</sup> to express their barbarous ideology of killing innocent people. Whereas he calls the Iraqi forces ( our brave forces )<sup>2</sup> and mentions some of their recent victories and promise to free all of Iraq .In the following example the is a polarization between new and past Iraq.

Example (3b) :

ماذا جنى العراقيون من الصراعات التي زجهم بها الطاغية صدام داخليا وخارجيا ؟  
لاشيء سوى الدمار واشباع غروره وتسلطه وتهوره الذي اوصل العراق الى الضياع والتخلف وفقدان الأمن والاستقرار.(4)

ان نظام الطاغية صدام قد بطش بكل العراقيين عربا وكردا وتركمنا والمكونات الاخرى لأنه كان يرى في كل العراقيين الشرفاء تهديدا له ولحكمه المستبد .... (5)  
قواتنا الامنية ليست القوات السابقة فهدفها هو حماية المواطن ورأيتم ما فعلته في نينوى والموصل ضحوا بانفسهم لاجل حماية المواطنين وهذه القوات التي تحمي المواطنين وتحمي العراق وليست كجيش صدام (14)

هناك من يضح مسائل الطائفية والعنصرية ويحمل الاخر كل مشاكل الماضي والنظام البعثي الصدامي قام بجرائم فضيحة بحق كل العراقيين بطغيانه وبظلمه ومن الخطا تحميل العرب هذه المسؤولية ومن الخطا تحميل طائفة معينة هذه المسؤولية تُحمّل للذين اصطفوا مع نظام صدام من الاكراد والعرب من الذين ظلموا الكرد هم بعثيون عرب وبعثيون اكراد والذين ظلموا العرب هم بعثيون اكراد وبعثيون عرب (13)

As we can see Al-Abadi make a comparison between his government and Saddam Hussein government. In the above quoted instance, it can be noticed that Iraq is presented with two images; one of the past and the other is of the present through the use of different lexical options associated with each one of



them. The new Iraq is built on *democratic basis* and the respect of *human rights*. The speaker presents an adorable image of the new Iraq through the use of very positively loaded lexical options. This semantic condensation is followed by another series of nouns with very constructive and optimistic associations ( *our forces are not like Saddam's forces because their goal is to protect people as you see nowadays* ). Old Iraq is presented by the metonymic use of *Saddam* as the ruler of that ex-going regime. The name of the ruler is associated with *destroying* and *the violation of human rights*.

#### 4.1.4 Presupposition

Here, the speeches adopt one of the cores of ideological arguments that is presuppositions. Because presuppositions belong to knowledge and beliefs that are not stated, but simply presumed, candidates are able to instill ideological presuppositions into their arguments that take racist beliefs against the World of Islam and the Middle East for granted. The use of presuppositions enables both speakers to share with the audience a lot stereotyped and orientalist information that derogates out-group representation and hides or mitigates in-group representation. This can be seen in the following example:

Example (4) :

هناك من يضح مسائل الطائفية والعنصرية ويحمل الآخر كل مشاكل الماضي والنظام البعثي الصدامي  
قام بجرائم فضيحة بحق كل العراقيين بطغيانه وبظلمه ومن الخطا تحميل العرب هذه المسؤولية.....  
(13)

Al-Abadi presupposes that the hearers know the ones who try *to agitate Racism and Sectarianism*. He persuade the audience not to be misled by those deceivers.

#### 4.1.5 Vagueness

Vagueness can be used as new forms of implicitness and indirectness . It is a semantic property of texts that functions to conceal responsibility for self-negative actions. One way of concealing in-group or speaker's responsibility is the use of sentences in syntactic structures of passivation and nominalizations. In the speeches under analysis , this is for instance the case when the actions of in-group are described, as follows:

Example (5):



ومن الخطأ تحميل طائفة معينة هذه المسؤولية هذه المسؤولية تُحْمَل للذين اصطفوا مع نظام صدام من الاكراد والعرب من الذين ظلموا الكرد هم بعثيون عرب وبعثيون اكراد والذين ظلموا العرب هم بعثيون اكراد وبعثيون عرب والذي يتحمل مسؤولية هذا الظلم هي الجهة والاشخاص الذين قاموا بهذا الاضطهاد ولا يتحمل المسؤولية اهل بغداد واهل باقي العراق.(13)

In this example Al-Abadi uses some manipulation to settle this problem because in Saddam's regime there are Arabs who were tortured by Kurds and at the same time Kurds were killed by Arabs and those two were followers of Saddam's tyrant regime. Therefore, the ones to be blamed are those themselves not the whole Arab or Kurd people.

#### 4.1.6 Lexicalization

Lexicalization reveals the communicative value of the selection of word meaning in creating an overall ideological square strategy associated with radical contrast of negative other-presentation and positive self-representation. Consider the following example :

Example (6) :

وفي ايام اشتداد الحرب على الارهاب<sup>1</sup> ومع اقتراب تحقيق النصر النهائي على الدواعش<sup>2</sup>..... (1)  
وفي الوقت الذي توحدنا شعباً ومقاتلين لصد عصابة داعش المجرمة<sup>3</sup> نفاجأ بدعوات التفريعة والعودة الى عهد الظلام والتسلط والديكتاتورية<sup>4</sup>..... (2)

In these excerpts Al-Abadi makes use of heavy loaded words to express the negative other-presentation in using *terrorism*<sup>1</sup> to describe the inhumane actions of *Al-Dwaish*<sup>2</sup> instead of calling them the enemy fighters to show their insignificance and savage nature . Another usage is that of *criminal ISIS gangs*<sup>3</sup> to emphasize the criminal hard-hearted behaviours of those killers in killing innocent people. The fourth usage of lexicalization is through the *dark era of exploitation and dictatorship*<sup>4</sup> to refer to Saddam's regime. As we could see this technique is highly employed to serve the ideology of the speaker.

#### 4.2 The Argumentation Level

This level covers the following :

##### 4.2.1 Illustration

Giving concrete examples is one of the powerful manipulative strategies in argumentation, which can be in the form of a summary, short story or



illustrating by making concrete and live examples, since they are based on direct experiences. The following example illustrates this:

Example (7) :

قواتنا الامنية ليست كالقوات السابقة فهدفها هو حماية المواطن ورأيتهم ما فعلته في نينوى  
والموصل ضحوا بانفسهم لاجل حماية المواطنين وهذه القوات التي تحمي المواطنين وتحمي العراق  
وليست كجيش صدام (14)

In this example Al-Abadi argues by saying you *have seen what they did in Ninawa* as a concrete evidence which is known for everyone that the Iraqi forces are fighting for all of the Iraqi people. In comparison with the forces of Saddam who had done a brutal deeds with civilians in the past.

#### 4.2.2 Openness, Honesty

Van Dijk (1995b:155) argues that the honesty move is used as “a well-known form of denying possible negative statements”. One way of expressing ‘openness, honesty’ is by using phrases such as honestly, or certainly we should not hide the truth as forms of disclaimers. This can be shown in the following example:

Example (8) :

ونؤكد اليوم اننا لن نتخلى عن مواطنينا الكرد وقد رفضنا ونرفض الدولة الطائفية والدولة العنصرية ،  
وسيبقى العراق لكل العراقيين ولن نسمح ان يكون ملكا.... (3)

In this paragraph Al-Abadi emphasizes that he will not abandon the Kurds citizens and assures them that they are part of Iraq despite everything happened in the past.

#### 4.2.3 Counter Factuality

Counterfactual presuppositions are created through the use of *If-clause*. The use of such conditional structure by the speaker(or writer) indicates that what is presupposed is not only not true but also *contrary to facts*. This kind of presupposition is rarely used by the Prime Minister Dr. Haider Al-Abadi in his speech. The following extract is an instance of this kind of presupposition.

Example (9) :



الاستفتاء اجري بدون اي اعتراف دولي والغريب بالامر ان المسؤولين الذين قرروا الاستفتاء هم انفسهم اجرؤا الاستفتاء وهم انفسهم اعلنوا نتائجهم بدون اي رقابة قانونية حيادية، وبالتالي لن يترتب اي اثر على هذا الاستفتاء ونتائجه، اذا<sup>1</sup> كان يقصد بها رأي عام فنحن غير مستعدين للنقاش.....(11)

In this example, the speaker employs *if-clause* (if)<sup>1</sup> to create a counterfactual presupposition. Through the *if-clause* construction, the speaker initiates a presupposition to reflect the fact that the referendum is illegal and unconstitutional on local and global scales. Therefore, the politicians who made this referendum should have made it appropriately to expect its results.

#### 4.2.4 Consensus

Consent and consensus play a fundamental role in the exercise of power and the reproduction of ideologies that support such power, ideological interaction is often associated with various forms of manipulation, with strategies that manage or control the mind of the public at large to manufacture the consent or fabricate a consensus in the interests of those in power in the speeches of Al-Abadi this technique was of high value because he was dealing with internal crisis and tried to globalize it let us consider this example:

Example (10) :

الاستفتاء اجري بدون اي اعتراف دولي والغريب بالامر ان المسؤولين الذين قرروا الاستفتاء هم انفسهم اجرؤا الاستفتاء وهم انفسهم اعلنوا نتائجهم بدون اي رقابة قانونية حيادية، وبالتالي لن يترتب اي اثر على هذا الاستفتاء ونتائجه، اذا كان يقصد بها رأي عام فنحن غير مستعدين للنقاش حول نتائج الاستفتاء لانه غير دستوري وغير شرعي واجراءاته غير صحيحة سواء بالمقاييس العالمية او المقاييس العراقية وحتى بمقاييس الاقليم نفسه حتى ان رئيس برلمان الاقليم اعتبره غير شرعي.... (11)

Al-Abadi makes use of this technique to globalize and support his objection about the referendum declaring that it is illegal locally , internationally and even the region president of Kurdistan refused this referendum.

## 4.2 The Rhetoric Level

This level covers the following:

### 4.3.1 Euphemism

Euphemism or euphemization is one of the techniques used by language users to put down the negative connotations associated with the use of a certain



word or expression. This semantic technique is geared towards reducing the negative connotations interrelated to the use of certain word or expression. Despite this relieving effect, the essence of the euphemized expression remains the same.

Euphemism, in all its forms, is a very active tool in the hands of language users, especially politicians, because it enables them to evade direct reference to sensitive issues and make their language more flexible and maneuvering. The following is one example:

Example (11) :

في هذه اللحظات التي يبذل فيها أبناء العراق الغياري إرواحهم ودماءهم الزكية دفاعا عن ارض  
الرافدين ووحدۃ البلاد. ( 1 )

In the speech under analysis , Al-Abadi used the expression (*give their souls and their fragrant blood to defend ...*) instead of saying (dying for you) which is more direct expression with a sense of bloodiness and gloomy view. He changed the bad connotation of death to more elevated one which is the martyr's death for saving all the Iraqi people including the Kurds people.

#### 4.3.2 Metaphor

Metaphor is one of the important techniques used by language users in general and politicians in particular. As a rhetorical device, politicians usually tend to coat their discourses with metaphors which are based on cognitive and /or linguistic basis . Since metaphor is an important rhetorical device used in political speech, discourse analysts usually utilize it in their analyses of political – and nonpolitical- speeches .

In the speech under analysis there seems a little use for this technique may be due the fact that he is addressing the ordinary people to urge them not to participate in the referendum. Here is an example :

Example (12) :





ودليل آخر على ان مشاكل الاقليم داخلية هو تجميد عمل البرلمان<sup>1</sup> لمدة اثنين وعشرين شهرا واستمرار حكومة الاقليم من دون غطاء قانوني بسبب سياسات المسؤولين في الاقليم . وهذه المشاكل الداخلية ضمن الاقليم ستتفاقم ايضا ، ولن يكون هناك اسناد لا من مجتمع دولي ولا من الجيران بسبب المواقف العدائية<sup>2</sup> لمسؤولي الاقليم ضد كل جيرانهم وضد المجتمع الدولي وهي سياسات تقف بالصد من مصالح مواطنينا في الاقليم. (11)

In the above excerpt there are two examples of metaphor. The first is that of usage of ( freezing the parliament work )<sup>1</sup> the gerund *freezing* in its ordinary sense is not used with the work of parliament. He made use of this metaphor to highlight the problems in Kurdistan and the dictatorship of Al-Barazni who stopped the parliamentary work, which represent the democratic practice of authorities. The second usage is that of (aggressive reactions)<sup>2</sup> of Kurdistan officials toward the neighboring countries and the international society. The word aggressive is used to describe animalistic behaviours but the speaker uses them to show the policy of Kurdistan to the Kurd people .

#### 4.3.3 Contrast

Contrast - as a rhetorical technique - is utilized by language users to shed light on aspects of two situations, states of affairs, characters,...etc through a contrastive comparison. This contrastive comparison is not necessarily very overt but it can be the other way around. It can be exploited by speakers to emphasize goodness of one side and badness of the other. In fact, the utilization of contrast and contrastive pairs is usually considered one of the features prevalent in political speeches and it is called by classical rhetoricians *antithesis*. In the speech under analysis the speaker used different comparisons between ISIS and The Iraqi force , the old Iraq (Saddam Hussein) and the new Iraq (Al-Abadi) and the Kurd officials and the Iraqi government ... etc. We have covered some of these comparisons through our analysis.(see examples,3a &3b ).

#### 4.3.4 Citing:

Citing here is used to refer to quoting from other sources whether being religious, historical or from iconic figures. This technique can be effectively used to indicate certain points in the mind of language users. It can be used to



enhance credibility, add charismatic features or emphasize/de-emphasize some issues and events,...etc. in the speech under analysis there was no occurrence for citing except one example which is often used to open Al-abadi speeches as in the following example :

Example (13):

( بسم الله الرحمن الرحيم ) *in the Name of Allah the Merciful the compassionate* quoted from the Holy Quran as a common expression to begin your speech in the Muslim world.

#### 4.3.5 Number-game

This technique refers to the use of numbers to enhance the credibility of the speaker, show the massiveness of an event or amplify/de-amplify some kind of action. This technique can be used to indicate hugeness or to serve certain ends in the mind of the speaker. The following is an example from the speech under analysis:

Example (14) :

أوجه كلامي لأبناء شعبنا الكردي خاصة<sup>1</sup> : اسألوا المسؤولين في الاقليم اين تذهب اموال النفط وهم استولوا على ما يقارب 900 ألف برميل<sup>2</sup> نفط يوميا اي ما يعادل ربع النفط المنتج في باقي العراق .. (6)

Al-abadi in this excerpt directs his speech to the Kurd population using the expression ( *I direct my speech to the Kurd population especially* )<sup>1</sup> . He urges them to ask for their right (salaries) which were cut by Kurdistan officials claiming that the federal government had cut the finance for Kurdistan region. Al-abadi's argues by suggesting *why don't you ask your officials where is the money they got from paying oil without permission from the federal government*. He used the technique of a number game by declaring that ( *nine hundred thousand barrel of oil are sold per day ...* )<sup>2</sup> this amount equals a quarter from the Iraqi oil in total. Mentioning this fact , Al-abadi wanted to say that Kurdistan region is ruled by corrupted politicians who want to throw the responsibility on the Iraqi government.



#### 4.3.6 Hyperbole

Hyperbole is a description of an event or action in exaggerated terms. It is used to emphasize strongly negative ideological meanings. The reverse is also true; if opponents' negative actions are to be exaggerated, speaker's negative actions are, of course, need to be softened. The following is an example:

Example (15) :

ن قواتنا الغيرة حررت تكريت والانبار والموصل وابعدت الخطر عن اربيل ومدن الشمال العزيزة ،  
وهذا واجب ادبناه وسنؤديه دفاعا عن كل شبر من ارض العراق الغالية.... (1)

In this example the speaker overestimate the situation by saying that the Iraqi forces pushed the danger away from Erbil as if ISIS gangs were about to invade them. This usage is to persuade the people of Kurdistan not to vote for separation from Iraq which devoted the life of its soldiers to protect them from ISIS gangs.

#### 5. Conclusions

The study reveals that most of the techniques used in critical discourse analysis are applicable to Arabic political speeches. This indicates that politicians, in general, manipulate the language system in their political speeches to convey the political agenda. Politicians seek to impose their own ideologies in their speeches via exercising power, dominance on the audience. Data analysis reveals that AL-Abadi has employed most of the critical discourse analysis techniques on the levels of meaning, argumentation and rhetoric. Accordingly, various techniques such as: illustration, openness, consensus, hyperbole, metaphor, euphemism, polarization, compassion, and lexicalization have been used to persuade listeners of the ideopolitical perspectives of the speaker towards Kurdistan Region Referendum.



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## Appendix

### Al-Abadi's Speeches on Kurdish Referendum

كلمة رئيس مجلس الوزراء الدكتور حيدر العبادي الى الشعب العراقي

بسم الله الرحمن الرحيم

يا ابناء شعبنا العراقي الكريم  
من شماله الى جنوبه ومن شرقه الى غربه  
ومن سهوله الى جباله واهواره وهضابه وصحاريه ..  
السلام عليكم .. اينما كنتم

في هذه اللحظات التي يبذل فيها ابناء العراق الغيارى ارواحهم ودماءهم الزكية دفاعا عن ارض الرافدين ووحدة البلاد. وفي ايام اشتداد الحرب على الارهاب ومع اقتراب تحقيق النصر النهائي على الدواعش في غربي الانبار والحويجة وغربي كركوك وكل مكان ، تتعرض خارطة العراق لمحاولة تقسيم من من شأنها تمزيق وحدة العراق والتفريق بين ابناء الوطن الواحد على اساس قومي وعرقي وتعريضهم جميعا لمخاطر لا يعلم الا الله مداها وعواقبها الوخيمة . (1)

وفي الوقت الذي توحدنا شعباً ومقاتلين لصد عصابة داعش المجرمة نفاجأ بدعوات التفرقة والعودة الى عهد الظلام والتسلط والدكتاتورية . ان قواتنا الغيرة حررت تكريت والانبار والموصل وابعدت الخطر عن اربيل ومدن الشمال العزيزة ، وهذا واجب ادينا وسنؤديه دفاعا عن كل شبر من ارض العراق الغالية . (2)

ونؤكد اليوم اننا لن نتخلى عن مواطنينا الكرد وقد رفضنا ونرفض الدولة الطائفية والدولة العنصرية ، وسيبقى العراق لكل العراقيين ولن نسمح ان يكون ملكا لهذا وذاك يتصرف فيه كيفما يشاء ودون حساب للعواقب . ان واجب القادة هو رعاية شؤون المواطنين وحمايتهم من الاخطار التي تُحيط بهم وليس تعريضهم للخطر وادخالهم في صراعات لا طائل منها . (3)



ماذا جنى العراقيون من الصراعات التي زجهم بها الطاغية صدام داخليا وخارجيا ؟  
لاشيء سوى الدمار واشباع غروره وتسلطه وتهوره الذي اوصل العراق الى  
الضياع والتخلف وفقدان الأمن والاستقرار . (4)

ان نظام الطاغية صدام قد بطش بكل العراقيين عربا وكردا وتركمانا والمكونات  
الاخرى لأنه كان يرى في كل العراقيين الشرفاء تهديدا له ولحكمه المستبد ، وقد  
رفض اكثرية العراقيين هذا القمع والتسلط ولكن كان هناك نفر ضال من كل  
القوميات اصطف مع الطاغية من العرب والكرد ومن القوميات الاخرى ، وقد  
سانده في بطشه بالمواطنين الكرد بعثيون عرب وبعثيون وكرد ، كما شاركه ببطشه  
بالمواطنين العرب بعثيون من العرب والكرد ايضا ، ومن الظلم والعنصرية بعد  
تذكيرنا بهذه الحقائق الثابتة اتهم كل العرب واتهام اهل بغداد بالظلم بينما أشد الظلم  
وقع عليهم من نظام قمعي اصطف معه ضعاف نفوس من مختلف القوميات . مايجب  
توضيحه لشعبنا الكردي العزيز ان معظم مشاكل الاقليم داخلية وليست مع بغداد  
وبالتالي فانها ستتفام مع دعوات الانفصال ، والصعوبات الاقتصادية والمالية في  
الاقليم من نتاج الفساد وسوء الادارة . (5)

اوجه كلامي لانباء شعبنا الكردي خاصة : اسألوا المسؤولين في الاقليم اين تذهب  
اموال النفط وهم استولوا على ما يقارب 900 ألف برميل نفط يوميا اي ما يعادل  
ربع النفط المنتج في باقي العراق .. لماذا لايدفعون رواتب الموظفين في الاقليم رغم  
تخفيضها الى مستويات دنيا مع انهم يحصلون على كميات نفط اعلى بكثير من نسبة  
السكان في الاقليم مقارنة ببقية مدن العراق ، بينما نحن هنا في المركز وعلى الرغم  
من الصعوبات الاقتصادية الكبيرة وكُلف الحرب الباهضة لم نخفض الرواتب ولم  
نوقفها . (6)

اسألوا مسؤولي الاقليم : لماذا لا تدخل واردات النفط في حساب واضح تعلن مطلع  
عليه المواطنون كما نفعل نحن هنا في الحكومة المركزية ، ولماذا لايسمحون  
للمراقبة المالية على الاموال العامة. ان هذه التساؤلات عن مصير اموال نفط الاقليم  
وعدم دفعهم الرواتب طرحناها على مسؤولي الاقليم عدة مرات ، ووجهنا اجهزة  
المراقبة المالية للقيام بواجبها ولكنهم ، وبجحة استقلالية الاقليم ، كانوا يرفضون





عمل اجهزة الرقابة والنزاهة ويعتبرونه تدخلا ، بينما الهدف الحقيقي هو التغطية على الفساد وسوء الادارة ... ان هذه الحقائق رغم اننا طرحناها في السابق للعلن عدة مرات الا اننا لم نكن نركز عليها اعلاميا ولم نرغب الدخول بحرب اعلامية حرصا منا على الوصول الى حلول منصفة وعادلة تحفظ المال العام وحقوق المواطنين وضمن الاطر الدستورية والقانونية للعلاقة بين الحكومة الاتحادية والاقليم (7).

لا يجوز ان تكون الاموال العامة ملكا للأشخاص والاحزاب وان تدفع الرواتب والهيئات للانصار ويترك باقي المواطنين. ودليل آخر على ان مشاكل الاقليم داخلية هو تجميد عمل البرلمان لمدة اثنين وعشرين شهرا واستمرار حكومة الاقليم من دون غطاء قانوني بسبب سياسات المسؤولين في الاقليم . وهذه المشاكل الداخلية ضمن الاقليم ستتفاقم ايضا ، ولن يكون هناك اسناد لا من مجتمع دولي ولا من الجيران بسبب المواقف العدائية لمسؤولي الاقليم ضد كل جيرانهم وضد المجتمع الدولي وهي سياسات تقف بالصد من مصالح مواطنينا في الاقليم.(8)

لا يمكن الاستمرار بفرض الامر الواقع بالقوة ، وان هذا المنطق سيفشل كما فشل البعث الصدامي في فرضه على العراقيين بالبطش وقوة السلاح . ان التفرد بقرار يمس وحدة العراق وأمنه ويؤثر على كل مواطنيه وعلى أمن المنطقة عبر اجراء الاستفتاء على الانفصال من طرف واحد هو قرار مخالف للدستور وللتعايش السلمي بين المواطنين ولن يتم التعامل معه ولا مع نتائجه وستكون لنا خطوات لاحقة لحفظ وحدة البلاد ومصالح كل المواطنين .(9)

عاش العراق الواحد المنتصر  
وسيبقى لجميع ابنائه ..  
والسلام عليكم ورحمة الله وبركاته .

دكتور حيدر العبادي  
رئيس مجلس الوزراء  
القائد العام للقوات المسلحة



في ٢٤/٩/٢٠١٧

## نص كلمة رئيس مجلس الوزراء القائد العام للقوات المسلحة الدكتور حيدر العبادي خلال زيارته مقر العمليات المشتركة

"الانتصارات التي حصلت والحمد لله في فترة قياسية وتم تحرير جميع القرى في شرق دجلة شمال الزاب والزاب الآن تماما تحت سيطرة قطعاتنا وفي وقت قصير، وان شاء الله نبشّر المواطنين بتحرير غرب كركوك وكل المدن المحيطة بالحويجة، نحن اليوم في نفس الوقت الذي تقاثل فيه قواتنا داعش على الارض لم يشغلها اي شيء عن هذه المهمة، الاستفتاء والتحدي غير الدستوري الذي حصل لن يمنع قواتنا من استمرار القتال ولدينا اولوية في هذه المواجهة وهي القضاء على الدواعش واعداء النازحين الى بيوتهم ولاشيء يشغلنا عن هذه الاولوية الاساسية، فيما يتعلق بالاستفتاء فهو غير دستوري والمحكمة الاتحادية قررت عدم اجرائه ومع ذلك تم اجراؤه والدستور هو الحكم بيننا واذا اختلفنا في الدستور فالمحكمة الاتحادية تحسم هذا الخلاف وليس من حقنا او حق اي جهة اخرى ان تفسر الدستور على هواها(10)

الاستفتاء اجري بدون اي اعتراف دولي والغريب بالامر ان المسؤولين الذين قرروا الاستفتاء هم انفسهم اجروا الاستفتاء وهم انفسهم اعلنوا نتائجه بدون اي رقابة قانونية حيادية، وبالتالي لن يترتب اي اثر على هذا الاستفتاء ونتائجه، اذا كان يقصد بها رأي عام فنحن غير مستعدين للنقاش حول نتائج الاستفتاء لانه غير دستوري وغير شرعي واجراءاته غير صحيحة سواء بالمقاييس العالمية او المقاييس العراقية وحتى بمقاييس الاقليم نفسه حتى ان رئيس برلمان الاقليم اعتبره غير شرعي، وبالتالي لن نتعامل مع نتائج الاستفتاء، وهناك اجراءات قمنا بها وسنقوم بها الان وهدفها عدم معاقبة مواطنينا الاكراد لانهم مواطنونا ولن نتلخى عن حماية وامن ورفاه مواطنينا الاكراد وكل العراقيين وسنحامي عنهم وسندافع عنهم ولا نريد ان يمسمهم اي ضرر او سوء لكن بالتأكيد تخص المسؤولين عن الفوضى والفتنة التي صعدت الاحتكاك القومي والطائفي في وقت توحد فيه العراقيون جميعا



سنصعد من اجراءاتنا لتحميل من قاموا بالاستفتاء المسؤولية وليس المواطنين.(11)

كل السلطات الاتحادية سنفرضها في الاقليم وسنضمن حماية كل المواطنين والمناطق المتنازع عليها يجب ان تعود الى السلطة الاتحادية حسب الدستور ولدينا اجراءات في هذا الجانب وقواتنا الامنية ستدافع عن كل العراقيين بضمنهم مواطنونا الاكراد.(12)

هناك من يضح مسائل الطائفية والعنصرية ويحمل الاخر كل مشاكل الماضي والنظام البعثي الصدامي قام بجرائم فضيعة بحق كل العراقيين بطغيانه وبظلمه ومن الخطا تحميل العرب هذه المسؤولية ومن الخطا تحميل طائفة معينة هذه المسؤولية هذه المسؤولية تُحمل للذين اصطفوا مع نظام صدام من الاكراد والعرب من الذين ظلموا الكرد هم بعثيون عرب وبعثيون اكراد والذين ظلموا العرب هم بعثيون اكراد وبعثيون عرب والذي يتحمل مسؤولية هذا الظلم هي الجهة والاشخاص الذين قاموا بهذا الاضطهاد ولايتحمل المسؤولية اهل بغداد واهل باقي العراق.(13)

وهذا منهج خطير ان تتهم الاخر بطريقة عنصرية تتهم الاخر بكل الجرائم السابقة وتحمله مسؤوليتها كل الذين اشتركوا مع نظام صدام يتحملون هذه الجرائم واكثر العراقيين وقع عليهم ظلم صدام قواتنا الامنية ليست كالقوات السابقة فهدفها هو حماية المواطن ورأيت ما فعلته في نينوى والموصل ضحوا بانفسهم لاجل حماية المواطنين وهذه القوات التي تحمي المواطنين وتحمي العراق وليست كجيش صدام(14)

لدينا قانون ودستور نحتكم اليه طريقة فرض الامر الواقع والاستيلاء على الاراضي بالقوة واضطهاد المواطنين كما حصل في هذا الاستفتاء مرفوضة فقد حدثت عمليات تهجير وتهديد وعمليات تلاعب وحتى تلاعب في كل شيء وتهديد المواطنين بالقوة واصبح من لديه رأي اخر يُرعب كما حصل مع كثير من الموظفين الذين اضطهدوا وهددوا اذا لم يذهبوا للاستفتاء وهذا امر حصل كثيرا في المناطق المتنازع عليها وفي مناطق الاقليم وهذا الامر لن يستمر وهو اجراء خاطيء يتحمل مسؤوليته من



قام به سنبقى اوفياء لجميع مواطنينا وسنبقى اوفيا لوحدة العراق والقوات التي قاتلت وضحت لم تقاتل من اجل هذا الشخص او ذاك لكنها قاتلت من اجل العراق الواحد الموحد ومن اجل ان يكون جميع المواطنين معا." (15)

المكتب الإعلامي لرئيس الوزراء

أيلول – 2017 – 26

### بيان

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يؤكد المكتب الإعلامي لرئيس مجلس الوزراء الدكتور حيدر العبادي ان الحكومة العراقية تحافظ على حقوق ومكتسبات جميع ابناء شعبنا، وبضمنهم ابناء شعبنا الكردي، وان اي اجراء يتخذ تراعي فيه عدم المساس بهم. (14)

ونشير الى ان سيطرة الحكومة المركزية على المنافذ البرية والجوية في اقليم كردستان ليست للتجويع و منع المؤن والحصار على المواطنين في الاقليم كما يدعي بعض مسؤولي اقليم كردستان ويحاولون ترويجيه، انما هي اجراءات لدخول وخروج البضائع والافراد الى الاقليم تحت سيطرة الحكومة الاتحادية والجهزة الرقابية الاتحادية، كما هو معمول به في كل المنافذ العراقية لضمان عدم التهريب ولمنع الفساد. (15)

ونشير ايضا الى ان فرض السلطة الاتحادية في مطارات اقليم كردستان يتمثل بنقل سلطة المطارات في كردستان الى السلطة الاتحادية حسب الدستور كما هو الحال في كل المطارات العراقية في المحافظات الاخرى وحسب ما معمول به في جميع دول العالم، وان الرحلات الجوية الداخلية مستمرة، وبمجرد نقل سلطة المطارات في الاقليم الى المركز فإن الرحلات الدولية ستستمر، وهذا الامر لا يمثل عقوبة للمواطنين في الاقليم انما هو اجراء دستوري وقانوني اقره مجلس الوزراء لمصلحة المواطنين في كردستان والمناطق الاخرى. (16)

المكتب الإعلامي لرئيس الوزراء

أيلول – 2017 – 29



## تطبيق تقنيات تحليل الخطاب النقدي على بعض الخطابات السياسية العربية

أ. د. رياض خليل إبراهيم

كلية الآداب-جامعة بغداد

### المستخلص

يعد هذا البحث محاولة لتطبيق تقنيات تحليل الخطاب النقدي على بعض الخطابات السياسية العربية باستخدام نموذج فان دايك (1995-2006) كأداة لتحليل الخطابات المختارة. ان الهدف من الدراسة هو استقصاء طرق استخدام السلطة الاجتماعية ، التعسف او السيطره التي يمارسها السياسيون في خطاباتهم .

لقد اظهر تحليل الخطابات المختارة استخدام غالبية تقنيات تحليل الخطاب على المستويات الدلالية ، الحوارية والبلاغية في خطابات العبادي التي القيت بمناسبة استفتاء اقليم كردستان في الخامس والعشرين من ايلول 2017 وذلك لاقناع المشاهدين بأجنداته وافكاره السياسية .

الكلمات المفتاحية : تحليل الخطاب النقدي ، السلطة ، السيطرة ، خطاب سياسي



## A Pragmatic Study of Swearing in Arabic with Reference to English

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### Abstract

The current study is concerned with the analytic pragmatic level of swearing in Arabic with reference to English .It tests the behavior of oath in both languages. The analysis of swearing aligns with the speech act theory developed firstly by Austin (1962) and developed later by Searle (1975). Giving oath is about giving a promise or a commitment by which the speaker obliges to a future action. The performative act of swearing in both English and Arabic is illocutionary with maintaining the locutionary and the perlocutionary acts. The study also proves that the felicity condition is satisfied through having a happy utterance in terms of swearing. In addition, as long as the cooperative principle is met, the Gricean maxims are well-established throughout this study.

**Key words:** pragmatics, speech act theory, performative act, illocutionary act, felicity condition, Gricean maxims.

### List of Phonetic Symbols and Abbreviations:

Sym bo l	Descripti on	Example	Abbrev iation	Meaning
/ʔ / ʾ	A glottal Stop Consonant	ʔanna: that	SAT	Speech Act Theory
/ħ / ح	A pharyngeal fricative voiceless	Ĥaywan: animal	GEN	Genitive Case
/ʕ / ع	A laryngeal fricative voiced	ʕayn: eye	NOM	Nominative Case
/ð / ذ	An interdental fricative voiced	Haðaa: this	ACC	Accusative Case



/θ / ث	An interdental fricative voiceless	θawb: dress	OBL	Oblique Case
/i/	A high front long vowel	Li: for me	MB	<i>Muqsam Bihi:</i>
/ɪ/	A high front short vowel	bi: by	MA	<i>Muqsam çali:hi:</i>

## 1. Introduction

### 1.1. Statement of the Problem and its Significance

Language is the most important means of communication used by human beings. However, language as a semiotic system cannot be used to construct meaning and perform acts without returning back the context-based background. Therefore, it is believed that language and context are inseparable (Yule, 2006: 129). Analytically, Arabic language is a very rich language morphologically, syntactically and semantically. Each lexeme has morphological, syntactic and semantic properties. From the semantic-perspective, there are two distinctive terms; they are called connotation and denotation. The same word may have more than one meaning like the word swearing itself. It has more than one entry in the lexicon.

One is concerned with the meaning of praying to Allah which is called ‘?aymaan/أيمان/qasam قسم: oath’. On the other hand, it has another entry which means ‘sab سب : insulting’. This paper is mainly concerned with the former meaning, ‘?aymaan’ which is enlisted under the identity of the word ‘swear’ itself in the English lexicon. The difference between swearing ‘taboo: qadhf قذف’ and swearing ‘?aymaan: oath’ is that the former always implies a connotative meaning. That is, the word itself has a certain meaning but its connotation is totally different. On the other hand, the latter swearing almost implies the denotative meaning and the function of the letter, word or the phrase itself.

?al-Zarkafī الزركشي (1957: 40) defines an oath as a phrase that affirms a notion stressing focus on this notion. ?al-Suyu:ti السيوطي (1974: 133) states that the purpose of an oath is to confirm an utterance with emphasis. In other words, the *Muqsam Bihi: المقسم به* (object of oath) (henceforth MB) serves to emphasize the point made in the *Muqsam çali:hi: المقسم عليه* (complement of oath) (henceforth MA). The major problem with the Arabic traditional interpretation is that it fails to address the question of the relationship between the object of oath and the complement of it.



### 1.2.Aim of the Study

The aim of this research is to enhance a pragmatic framework to elaborate on how swearing is directly expressed or implied in a given text. In dealing with the oath, the scholars are primarily interested in establishing the glorification of the '*MB: object of the oath*'.

### 1.3. The Hypothesis and the Procedure

The study analyzes data from English and Arabic under the light of the theory of pragmatics. This theory has to do with the speech act. It is first developed by Austin (1962) and further by Searle (1975). The fundamental tenets of linguistic communication are that the speakers do action through using the language. That is, they perform actions. Subsequently, the aim of the speech act is to deliver meaning through communication. The paper also refers to the Classical Arabic Theory. It gives corroborative evidence that the speech act theory (SAT) is universal. It, also, includes Arabic and English texts to be analyzed; in addition, the researcher provides a translation for the Arabic texts to highlight the main assumption of this study: semantically, no difference between English and Arabic is deduced. However, the syntactic level is totally different in both languages.

### 1.4.The Value of the Study

The study sheds light on the performative act in both English and Arabic in terms of oath. The main aspects in both languages are similarly maintained. In terms of the Arabic language, Ibn ʿal-Qayim ابن القيم (1429: 46) states that it is through communication the holy Qur'an gets down to the Holy Prophet. Therefore, the oath included in the Qur'an is worded by the Almighty God. Subsequently, when the speakers use oath in their speech, they emphasize their utterances and make the audience hearken to them. Thus, this view is elevated by the usage of '*ʿaymaan*'. The study proves that the performative act of oath is a commissive speech act by which the speaker is committed to a future promise or s/he just affirms her/his utterance.

## 2. Literature Review

This section presents the theoretical background of SAT in both English and Arabic. It also refers to the previous studies and the distinct value of the current paper.

### 2.1. Theoretical Background with Reference to Previous Studies

ʿal- Raazi الرازي (1420: 84-86) defines the usage of swearing in terms of more than one thing. On one hand, Allah gives arguments and evidence to





establish the notions of unicity of Himself, Afterlife, and the Retribution. On the other, Qur'an has been delivered to Arabs maintaining the convention of the Arabic society. For more exposition, through using oath, Allah gives evidence for His unicity by the arrangement of the heavens and the earth. Thus, the complement of oath/MA is mentioned in the Qur'an as 'indeed your Lord is one' (Quranic Verse 37:4). The opponents of ?al-Raazi consider that Allah doesn't give any argument through His statements. They support their view by their belief that the Prophet defeats the disbelievers through his polemics and not because of truthfulness of his case. In addition, Arabs always believe that false oaths result in a disaster striking them. They believe that their lands may be left barren. Therefore, if the Prophet took a false oath, he would not escape what follows.

?al-Faraahi states that it is not necessary to mention the object of oath (?al-Faraahi الفراهي , 1388: 6-8). Besides, Ibn ?al-Qayim (1429) fails to present a systematic approach of oath. Rather, he only explains the standard explanation. Nonetheless, ?al-Tabaari: الطبري (1374: 217) explains that when Allah swears by His objects, He only adds exalted attribution to these objects. The common method shared by all the classical writers expresses that the oath in the Arabic language is to add glorification to the complement of oath (MA). The goal of the oath in Qur'an, according to Ibn ?al-Qayim, is that Allah, who has the Almighty Power, would dispel any kind of darkness or arguments resulted from the interruption of revelation.

## 2.2.What Makes this Work Distinct

The study analyzes English and Arabic texts to prove that the SAT is universal. It is believed that the essential method in oath is about rhetoric devices. It is used to express the commitment of the speaker as it is non-directive. It is only about having an impact on the audience that the speaker will keep the promise implied in the utterance. Besides, the speaker does a certain action through uttering an oath. Oath, either in English or Arabic, is expressed through having the object of the oath higher and nobler than the complement of it. This is to give either sacred glorification or honor to what the speaker says. In addition, the paper provides pieces of evidence that Arabic and English behave similarly in terms of oath pragmatically; however, they are distinctively different only syntactically.

## 3. Swearing in English and Arabic

Oath is divided in Arabic literature into two types: the poetic oath and the Qur'anic oath. The former is expressed by words like 'çumr-ika عُمرَك: *your life*', 'rabb-i-?al-kaçba رَبِّ الكعبة: *the lord of the Holly Mosque*'...etc. The latter



is expressed by, for example, '*the Last Day*', '*separated letters at the verses of surahs*'...etc.

Linguistically, oath in Arabic is expressed by two ways: mentioning the particles of oath plus a performative verb of oath, mentioning particles of oath plus a performative noun of oath. The particles of Arabic oath are '*baa?* الباء', '*waaw* الواو' and '*taa?* التاء'. The first two obviously denote accompaniment or joining one thing to another; the third is an allophone of '*waaw*'. It is believed that the interpretation of swearing is divided into four categories. The first is the phenomenal oath in which individual or multiple phenomena of nature are sworn by (i.e. the winds and rains have wiped out many a rebellious nation). The second is the historical oath by which one or more events from the past took place (i.e. the uses of the fig and the olive refer to the occasion when Noah's Ark stood atop Mount Judi). The third is the experiential oath in which a certain facet of human experience is presented as evidence (i.e. where Resurrection is sworn by). The fourth is the conjugate oath when the surah presents the argument from 'complementary opposites' (i.e. the examples of the sun and the moon and day and night) (?al-Faraahi translated by ?al-Islahi, 2002,: 310-313).

Oath can take place by using morphological lexemes, either verbs or nouns, as '*?aqsama* أقسم: swear' and '*halifa* خلف: swear'. Having two different lexemes in Arabic referring to only one word in English explains that Arabic is a very rich language morphologically. However, there is a distinct difference in the connotation of these two verbs. That is, the former is used to express false oath while the latter is used to express a true oath ( ?al-harīthi, 1991: 3-6).

The syntactic structure in English is somehow different from its counterpart in English. English oath is illustrated by having the first pronoun 'I' in an active present simple structure and a performative verb. It allows Austin's 'hereby' test to examine whether the verb is performative (Sultan, 2007: 25). However, the Arabic oath is illustrated by having the same English components, in addition to two other components. They are the object of oath, named '*muqsam bihi*' and the complement of oath, named '*muqsam çali:hi*'.

Pragmatics, in English, is known as the scientific study of the language signs within a certain context to give a means of communication and meaning (Potts, 2014: 3). With respect to a pragmatic-theoretical perspective, language is deemed as a system of symbols and referents in accordance with thing's theory (Frege, 1879 and 1892). It is also considered as a mental idea expressed through words in accordance with idea's theory. In accordance with use's theory, it is analyzed as a social means to communicate (Wittgenstein, 1953). Austin (1962: 115) declares that the most important component of the speech act theory is the illocutionary act "*Now, however, I must point out that the*



*illocutionary act as distinct from the perlocutionary is connected with the production of effects in certain senses”.*

#### 4. Pragmatic Analysis of Swearing in Arabic

This study uses the illocutionary act to analyze the behavior of oath both in English and Arabic. Linguistically, the main focus of this study is the pragmatic behavior of swearing which studies the context where it occurs. However, the usage of the letters and predicates to give oath demands to consider syntax and morphology as well. For more exposition, at the morphemes level in Arabic, the particles, as aforementioned, are divided into three letters (*waaw*, *taa?* and *baa?*), nouns are (*?aymaan* إيمان, *yami:n* يمين and *qasam* قسم) and predicates are (*halafa* حَلَفَ and *qasama* قَسَمَ) (*?al-?anbaari* الأنباري , 1997: 248). According to the letters, ‘*baa?*’ is the origin among others as it can be affixed to the nouns as represented in (1a) and to the pronouns as represented in (1b) below:

1. (a) أَقْسِمُ بِاللّٰهِ  
 ?uqsem-u bel-allah  
 swear-I<sup>NOM</sup> by-God<sup>OBL</sup>  
 “I swear by God”

- (b) بِكَ أَقْسِمُ يَا اللّٰه  
 bi-ka ?uqsem-u ya allah  
 by-you<sup>OBL</sup> swear-I<sup>NOM</sup> O-God<sup>VOC</sup>  
 “By the name of God”  
 (library.islamweb.net)

It can be represented through the translated line that the behavior of swearing is closely similar in both English and Arabic. The English line uses the first person pronoun ‘I’ in the present tense and the active voice. Tested by ‘Austin’s hereby test’, the outcome would be grammatical if ‘hereby’ is inserted resulting in ‘I hereby swear by God’. Similarly, the Arabic line uses the present active verb, the implicit subject meaning ‘I’ and, additionally, the MB (the object of the oath). It also allows ‘*bi-haḏaa* بِهَذَا *hereby*’ resulting in ‘*bi-haḏaa ?uqsem-u bel-allah*’. Here, the only distinctive feature between both languages is that Arabic considers the MB as part of the oath.

While ‘*waaw*’, which occurs in a very limited environment, is only affixed to the nouns as illustrated in (2) below:

2. وَاللّٰهُ وَرَبِّ الْكُعْبَةِ



wa-allah-i wa rabb-i ?al-kaṣbah  
by allah<sup>OBL</sup>, by God<sup>OBL</sup> the kaṣbah<sup>GEN</sup>

“To swear by God who is the Lord of the Holy Ka’ba.” (*Ibid*)

As long as ‘*waaw*’ is considered to be limited, it has a rule-governed context, namely, the explicit nouns. Here, it is apparent that the English translation of all Arabic swearing particles is given only one version, namely, ‘I swear’. Thus, Arabic works distinctively from English in that the latter must use an explicit first pronoun ‘I’. Accordingly, this means that Arabic can give more than one version which has only one counterpart in English. However, both preserve the rules of SAT.

The last option among particles is ‘*taa?*’ which is also rule-governed in the sense that it only can be used in swearing if and only if it gets affixed to the names of God as illustrated in (3) below:

3. (a) تَرَبُّبُ الْكَعْبَةِ

ta-rabb-i ?al-kaṣbah  
by-God<sup>OBL</sup> the-ka’bah<sup>GEN</sup>

“By the Lord of the Holy Ka’ba.” (*Ibid*)

(b) تَاللهِ لِأَكِيدَنَّ أَصْنَامَكُمْ

ta-allah-i la-?akida-nna asnaama-kum  
by-God<sup>OBL</sup> no-plan-I<sup>NOM</sup>-against idols<sup>GEN</sup>-your

“And [I swear] by Allah, I will surely plan against your idols.”

(Verse 57, ?l-?anbia? الأَنْبِيَاءُ)

In (3/b) above the ‘*taa?*’ is attached to ‘*Allah*’ satisfying its rule while the MA is what comes after. Attaching ‘*la*’ and ‘*nna*’ to the verb proves the usage of affirmation of oath. The translation of (3/b) above illustrates the richness of the Arabic language. Although this Arabic structure is an explicit direct oath in Arabic, the performative verb in English is implied represented in two brackets, i.e. [I swear]. No attention is taken to the tense in Arabic. The particle ‘*taa?*’ is affixed to the word ‘*Allah*’ and the tense in the main verb is the future tense. On contrary, tense is taken into consideration by which the main verb of the sentence is in the present tense satisfying the condition of performative act in English. The difference exists because Arabic uses nominative phrases to perform an oath while English uses a present-simple performative verb. But the MA in both is represented in the future tense.

However, swearing can be conducted when the syntax and morphology interface as illustrated in (4) below:



4. (a) لَعْمَرُ أَبِيكَ تَفْعَلْ هَذَا

la-çumri ?abi-ka tafçal haðaa  
by-life<sup>OBL</sup> father<sup>GEN</sup>-your<sup>GEN</sup> do-you<sup>NOM</sup> this  
'I beg you to do this'

(b) حَلَفْتُ بِاللَّهِ أَنْ تَذْهَبَ إِلَيْهِ

haleft-u bel-allah ?an taðhab-a ilai:h-i  
swear-I<sup>NOM</sup> by-God<sup>BOL</sup> that go-you<sup>NOM</sup> to-him<sup>OBL</sup>  
"I swear by God that you will go to him."

As represented in (4a) above, the oath structure is direct in Arabic as the form of the word 'çumri عُمر: life' and its function are equivalent. While the relation between the form and the function represented in the English translation is indirect. This is illustrated by the translation line as the verb 'beg' has nothing to do with the oath. On a syntactic level, the predicate (beg) is a transitive verb which requires an object. This object pragmatically is the complement of the indirect oath/MA. Subsequently, the oath is explicit direct in Arabic and implicit and indirect in English. In contrary, the example in (4/b) above, the performative verb in the translation is represented in the present simple tense while the performative verb in the Arabic structure is in the past simple tense which refers to the distinctive rich Arabic morphology in dealing with any operation including swearing.

#### 4.1 Procedure

Austin distinguishes between what are utterances and what are sentences. He suggests that the aim of utterances does not depend on truth-condition only; it also has to do with what is known as felicity condition. This condition demands that the content of the proposition be true and have the suitable circumstances for this utterance. Austin, in this area, tries to highlight the importance of dealing with utterances as performative ones. They intend to perform an act rather than just articulating words. Accordingly, any kind of utterance is controlled through the speech act theory. He also draws a distinction between locution, illocution and perlocution. Locution tends to mean what is articulated within a certain context. On the other hand, illocution is to perform an action and to 'alter the state of affairs'; while perlocution aims at having an impact on the addressee. This is illustrated by the data in (5) below:



5. I said I promised to go early to bed. (Ambroise, 2010: 2-3)

The locution in (5) above is about uttering the whole sentence giving a full-fledged proposition while the illocution is about doing or performing the promise. Thereby, the speaker performs this act of promising and s/he will go to bed early. The perlocution may be about having the impact of assuring the parents to sleep early (Ibid). According to Searle (1975), speech acts are divided into five categories: assertives which state the facts. Commissives are about having the situation in which the speaker is committed to do an action. Directives seem to highlight the attempts made by the speaker to do things. Expressives are what refer to a psychological state. Finally declaratives are those that affect immediate change. The speech act mainly focuses on the performative aspect of utterances. Therefore, the ways of communication are used to act and do things (Austin, 1962). The above example clarifies that proposition of an utterance is incomplete without considering the context and circumstances. Therefore, the theory of speech act explains the communication through its function rather than its forms. In this perspective, Levinson (1983:227) mentions:

*“...Austin launched his theory of speech acts. There are strong parallels between the later Wittgenstein’s emphasis on language usage and language games and Austin’s insistence that “The total speech act in the total speech situation is the only actual phenomenon which in the last resort we are engaged in elucidating.”*

Any utterance either English or Arabic is either constative or performative. The former, namely, constative, describes truth and falsehood. A constative utterance conveys a message which can be compared to the real world and declared to be true or false. A failed constative is false, unclear, or void of reference. On the other side, through a performative utterance an action is conveyed. It is not a matter of ‘saying’ rather, it is a matter of ‘doing’. This is conditioned by having a typical kind of performative verb. It is not judged by truth or falsehood. Yet, it is affected by the felicity condition (i.e. who says what to whom in which context and under which circumstances). While a constative utterance describes a state of affairs independent of itself, a performative one describes the reality itself; that is why, it is called a self-reflexive utterance. Performative, which oath is mainly concerned with, comprises a first person indicative active sentence in the simple present tense. To test the performative utterance, Austin suggests a test by which ‘hereby’ is inserted without violation of the meaning. This adverb collocates only with all the performative verbs (Austin, 1962:10; Sultan, 2007:30).



Oath is a performative speech act which is concerned with being either happy performative or unhappy performative. If the utterance is delivered by the right speaker at the appropriate time and place and in an appropriate situation, this will be an instance of a 'happy performative' utterance. These performatives are subject to felicity condition. The five major types of felicity conditions are: general conditions by which all the participants have the same knowledge, content conditions, preparatory conditions by which the speaker has the right to utter such content, sincerity conditions by which a commitment is made and essential conditions. This performative act could also be either explicit which is introduced by the first pronoun 'I' preceding the illocutionary performative predicate as 'promise, swear...etc.', the tense is a simple present and the voice of the structure is active, or implicit otherwise (Austin, 1962:18-20).

Austin (1962) and Searle (1975) state that the speech act depends on the balance between the form and the function. It is considered to be straight and direct if and only if the relationship between the form and the function is direct; and indirect otherwise. For more exposition, English uses the declarative sentences to convey a message which is constative (i.e. it is exposed to be either true or false). While it uses interrogative type to form questions. However, (Leech, 1983: 127) believes that people tend to use indirect speech acts mainly in connection with politeness. For example, people may use an interrogative structure to request something very politely as illustrated in (6) below:

6. Can you pass the salt? (Yule, 1996: 134)

The speaker here does not ask for the ability of the hearer whether s/he can pass the salt. Rather, the speaker requests the salt but in a polite way. Therefore, it is believed that people use sounds, words and phrases combining speech event with certain components. Such components include: sender or the addresser, a receiver or addressee, a message, a channel, a code, a topic and a situation. These components must share common grounds to result in understanding and meaning. These are grounded by what Grice (1975) called 'Maxims of Cooperative Principles'. They are also known as Grecian Maxims which include the maxim of quality where the speaker must be truthful; the maxim of quantity as per the speaker must be as informative as s/he could; the maxim of relevance by which the speaker has to be very relevant to the context and the situation and the maxim of manner through which the speaker has to be brief and orderly.





#### 4.2 Data Analysis

This section includes English and Arabic texts which are analyzed under the light of Austin's and Searle's speech act theory. Pragmatically, the researcher tries to prove that oath is a principle among languages. However, the parameter occurs only when it comes to the syntactic structure of both English and Arabic. Chomsky states that principles are the rules that exist in all languages, while parameters are the variations among languages (Chomsky, 1995: 213). Throughout the examples below, oath is performed to be a performative illocutionary act. This assumption is corroborated by the data of 'the Hippocratic Oath' in (7) below:

7. I SWEAR by Apollo the physician and Aesculapius, and Health, and All-heal, and all the gods and goddesses, that, according to my ability and judgment, I will keep this Oath and this stipulation -- to reckon him who taught me this Art equally dear to me as my parents, to share my substance with him, and relieve his necessities if required.(Edelste, 1946: 56)

In the example above, swearing in English is expressed directly satisfying the direct speech act. This utterance may be apparently judged as a constative as it may be judged as true or false. However, in fact, this is a performative utterance including one of the performative verbs 'swear'. A performative verb like 'swear' here requires a subject, namely, the first person pronoun 'I', and an object which is considered as the complement of the object, in accordance with the Arabic approach. The structure is indicative active in the simple present tense. Following Austin 'hereby' test, the structure 'I hereby swear that' is a well-structured proposition. Therefore, this structure is pragmatically an illocutionary explicit and direct speech act. According to the Arabic theory, there is the performer of the oath who is 'I', the speaker, while having 'by Apollo the physician and Aesculapius, and Health, and All-heal, and all the gods and goddesses' as *Muqsam Bihi* 'MB' and 'keep this Oath', 'reckon him', 'pass my like'...etc as *Muqsam çali:hi* 'MA'. It is illustrated in above that the speaker has a holy thing, from the speaker's view, to perform the oath. This is used to prove the commitment of the speaker just as the sacred item sworn by (i.e. the object of the oath). Regarding the felicity condition, this structure is felicitous as the speaker has the authority to use this kind of oath, utter this structure to the appropriate addressee and under the appropriate circumstances.





Another data that illustrates the approach of oath in English is represented in the Poem by ‘Rosemary Tonks’ in (8) below:

8. a. I swear that I would not go back  
To pole the glass fishpools where the rough breath lies
- b. I would not for a youth  
Return to ignorance, and be the wildfowl  
(*poemhunter.com*)

In the above examples, the speaker wants to prove that she is truthful when she says that she will not surrender or make a mistake. She uses a direct speech act where the meaning is delivered simply by the meaning of the literal meaning of the words. The form and the function are equally structured. Here, it might seem that the structure has been violated as the speaker does not mention anything about the MB. However, this is how English differs from Arabic. It has been proven that oath as a principle exists in all languages. However, each language behaves differently in terms of performing this kind of oath. The illocutionary act here is transferred by using the word ‘swear’ and by allowing the insertion of ‘hereby’ without any violation of the proposition itself. The speaker through this speech act does not state the truth or the falsehood of the structure. Rather, she tries to perform an action which is ‘promising’ that she will not return back to ignorance. Besides, it is a kind of commissive act by which the speaker is personally committed to her utterance. The felicity of this utterance can be proven simply by checking the authority of the speaker-hearer relationship, the circumstances and the context under which this utterance takes place. The above examples are explicit where there is a thematic subject occurs at the surface structure preceding the performative verb (swear).

However, the data in (9) below represents the implicit speech act:

9. a. A promise made,  
of sincerity and truth,  
to honor you with loyalty,  
to wait for you.
- b. Temptation’s irrelevant,  
I’m a woman of my word,  
my creed is pure declaration,  
to wait for you.



- c. Day by day,  
I recite my vow,  
my own pledge of allegiance,  
to wait for you.  
(*scrapbook.com*)

The structures in the above examples are felicitous. This is tested by that the speaker is a women who waits for her lover. The speaker-hearer relationship is satisfied. Then, regarding the circumstances and the context in which this takes place, she honors him that he has gone to save the country and she will wait for his return. Subsequently, the felicity condition is satisfied. However, this is a passive voice structure which expresses the implicit speech act. Although it is an implicit speech act, it is a direct one where the form and the function are similarly structured. They go for the same action, namely, promise. The performative act in (9/a) is declared through a passive structure where the object gets passivized to serve as the syntactic subject of the whole structure. While in (9/b), it is an active; yet, the subject is not a first person pronoun. Rather, it is a nominative phrase having the synonym of the word 'desire'. Here, it is strongly apparent that the promise act is implicit thorough the presupposition notion in pragmatics. The author presupposes that the promise she made is like a creed she declares. On the other hand, the data in (9/c) is a commissive performative act where she uses the morpheme 'vow' to intensify her message and her action of waiting. In accordance with the Grice's maxims, the examples in (9) above satisfy all the maxims. She preserves the maxim of quality by being truthful in her utterance, the maxim of quantity by being very informative using her words to attribute greatness and commitment to her vow, the maxim of relation by being very relevant to the message that she delivers and the maxim of manner by being very orderly and brief.

The examples in (10) by 'Maria Konopnicka' below illustrate that oath is used to describe the loyalty of Polish nation where the MB is very honorific in Polish nation's view:

10. a. We won't forsake the land we came from,  
We won't let our speech be buried.  
We are the Polish nation, the Polish people,  
From the royal line of Piast,  
We won't let the enemy oppress us.



b. To the last blood drop in our veins,  
We will defend our Spirit.

c. We won't have Poland's name defamed,  
We won't step alive into a grave.  
In Poland's name, in its honor  
We lift our foreheads proudly.

*(en.wikipedia.org)*

*(infopoland.icm.edu.pl/web/arts\_culture/music/hymns/rota/Oath.html)*

The date in (10) above represents the performative illocutionary act by which the poet lives proudly for Poland's name and to save its land. She tries to expound the notion of loyalty and the spirit of freedom by holding an oath indirectly and implicitly. The indirectness is expressed through using a declarative sentence which is void of any performative verbs. Therefore, there is no direct relationship between the form and the function of this structure. Besides, the notion of oath is implied in the structure. However, through the implicature theory, the reader is able to deduce what the speaker means. The examples in (10) above express the commissive speech act as the speaker expresses her commitment of not allowing enemies to force the nation forsake their land as appears in (10/a), of defending the spirit of Poland as in (10/b) and of living in honor as in (10/c). Using a future simple tense deviates the structure from the normal explicit composition. Yet, it behaves similarly to Arabic as represented in (3/b) above. It can be argued for by the application of Austin 'hereby' test which is very applicable here which proves that the data in (10) above is a performative act. It is illustrated by restructuring (10/b) in (11) below:

11. To the last blood drop in our veins

We hereby will defend our Spirit

As aforementioned, the speech act theory is to have the locutionary, illocutionary and perlocutionary acts. The poet uttered these words to mean that the nation will defend bravely their land, to do the action of dependence of honor by fighting and to assure the entire nation that they will stand together in front of the enemies, respectively. The felicity, thereof, of such structure is satisfied as long as the speaker is Polish speaking to her nation and under the circumstances that they will defend their spirit if they may get into a war with



their enemies. Accordingly, it is a happy structure. Not only is the poet commissive in her utterance, but she is also directive as she attempts to encourage the speaker to defend- to do an action. It is a clear-cut evidence for the five major types of felicity conditions. The general condition is satisfied by which all the participants have the same knowledge. Besides, the content condition has to do with the relevance of what has been said. The preparatory condition is met by which the speaker has the right to utter such content. Finally, the sincerity and the essential conditions are made when a commitment is made.

Regarding more corroborating evidence of a direct speech act, consider the data in (12) below:

12. I swear by the moon and the stars in the sky I'll be there  
And I swear like the shadow that is by your side I'll be there  
For better or worse till death do us part  
I'll love you with every beat of my heart  
And I swear.  
([azlyrics.com/all4one](http://azlyrics.com/all4one))

The directness of (12) above is illustrated by the usage of the performative verb 'swear'. The locutionary act through this structure is done by illustrating the literal meaning of the words themselves, while the illocutionary act is performed through performing the act of love and the perlocutionary act is met when the addressee gets assured that speaker's love lasts forever. Besides, the Gricean maxims of cooperative principle are satisfied. It is exemplified above in (12) that the speaker is truthful and brief satisfying the maxims of quality and manner, respectively. The speaker also is relevant to the message and so informative satisfying the maxims of relevance and quantity, respectively.

Another evidence of the felicity condition is represented in (13) below by which the president of the United States must take as an Oath of Office:

13. I do solemnly swear that I will faithfully execute the Office of President of the United States, and will to the best of my ability, preserve, protect and defend the Constitution of the United States."  
([americanhistory.si.edu/presidency](http://americanhistory.si.edu/presidency))

Just as what has been illustrated through the power of promises and swearing, articulating "I swear," "I promise," or "I vow" are all speech acts. The felicity condition is to be satisfied if the speaker is the president of the US, the addressees are the nation and the circumstance is about the



elections, for example. As a result, the utterance is a happy cooperative one as it satisfies delivering the message, the code, and the speaker-hearer relationship. The structure of the active sentence in (13) above is constructed through using a simple present predicate 'swear' with the first person pronoun 'I' giving an explicit act. In accordance with Austin's 'hereby' test, the structure is going to be fulfilled by saying 'I hereby swear that'. The illocutionary act said by the US president is about taking the action of being committed to his utterance, defending the country and being aligned with the constitution. It also has a perlocution act by which the speaker wants to affect the audience and to assure them that he will exert his effort not to let their voices down. Therefore, the speech act here can also be described as commissive and directive, respectively. The explicit directness of the example in (13) above copes with fulfilling the conditions of felicity and the maxims of cooperative principles. This results in a happy performative utterance.

In parallel, the same constraints of performative act are applicable in Classical Arabic. In the same way that English behaves, Classical Arabic behaves in terms of swearing and performing an oath. However, Arabic is a very rich language morphologically. Thereby, oath is performed through more than one level. The morphological level of oath is to use one of the swearing particles (i.e. *baa?*, *waaw* and *taa?*) preceding a glorious lexeme as '*Allah: God*', '*çumr-ika: your life*'...etc, or an oath predicate meaning 'promise' or 'swear'. The syntactic level of Arabic oath exists by the occurrence of the performative commissive verb in accordance with the speech act theory. However, in Arabic, oath comprises two objects: '*Muqsam Bihi*: a thing sworn by (i.e. the object of oath) and '*Muqsam çali:hi* : a thing sworn for' (the complement of oath). Similarly to English, MB is optional which may be, implicitly, uttered or null at all. The interface between both levels is interrelated with the pragmatic level which illustrates that the performative speech acts are universal. However, Arabic behaves differently with respect to tense as it allows a past performative act as represented in (4/a).

Through the example in (14) below by the poet 'Saçid Ben Aħmad بن سعيد أحمد', it is represented that the English pragmatic level is preserved similarly in Arabic:

14. لأفعدن على الطريق وأشتكي

La-?qçuda-nna çala ?l-tariqi wa ?ařtaki  
No-sit-I<sup>NOM</sup> on the-road-<sup>OBL</sup> and complain-I<sup>NOM</sup>



The poet formulates his structure on more than one level. On the morphological-syntactic interface level, he uses the particle 'la' not to negate, rather, to affirm and focus the idea of swearing. The performative act in Arabic is direct as the poet expresses his illocutionary act through an agentive verb '?qçud'أَقْعُدْ: 'sit'. The form of affirmative verb having 'la' and 'nna' is to present focus and the function is also the same; subsequently, the relationship is direct. Structurally, he formulates the sentence in the active mood using the future simple tense and the first subject pronoun 'I'. Just like 'hereby' test in English, Arabic preserves the same test by inserting the word 'bi-haðaa'بِهَذَا: 'hereby'. Comparing to the translated version, it is represented in the present-simple performative verb having the MA in the future tense. But in Arabic, the performative act is delivered by one of the oath particles plus an affirmative verb affixed to 'nna:نُونُ التوكيد'. In Arabic, the performative verb 'swear' is implied and interpreted through the implicature theory in pragmatics.

15. أباي و أمي من شهدت وفاته في يوم الاثنين النبي المهدي  
Br-ʔab-i                wa    ʔumm-i                man    jahed-tu                wafata-hu  
                                 fi    youm-i                ʔal-ʔeθnain-i                ʔal-nabi                ʔal-muhtadi

‘I swear by my parents that they are not avail against the prophet whose death was on Monday’ (*alldiwan.net*)

*Hassaan Ben thabet* حسان بن ثابت uses a direct performative act without mentioning any verb. This is the genuity of the Arabic language. The speaker here uses the MB: his emotions of his parent, to prove his feeling towards the MA: the Prophet Muhammad. It is absolutely believed that the Prophet is the best among all the creatures. Yet, in Arabic, people used to utter such structures to express that they love him more than their love to their parents. Morphologically, he uses the ‘*baa*?’ particle to perform the Oath attached to an



explicit noun satisfying the properties of ‘*baa?*’. Syntactically, the sentence is structured in an active voice and in the present simple tense. The morphological richness of the Arabic language allows the predicate, meaning ‘I swear’, to be implied within the structure and uttered indirectly. Subsequently, no verb of performative act is mentioned; however, it is a direct speech act by which the form and function of the sentence parallel in a straight, direct track. The illocutionary act is maintained through the commissive speech act said by the speaker himself. In Arabic, the oath structure is characterized by being non-directive speech which requires no fulfillment of an action. Considering the above example, it is illustrated that the only difference between the English and the Arabic performatives lies in the syntactic form of each, but semantically speaking no difference at all is deduced.

It is a property of Arabic not to use predicates at all and the oath is performed. The example in (16) below represents that although no predicates are there, the oath is direct through the usage of a glorified noun as ‘*çumr: life*’:

16. لَغْمَرُكَ إِنِّهْم لَفِي سَكْرَاتِهِمْ يَعْصَهُونَ  
 La-çumru-ka                      ?enna-hum                      la-fi                      sakaraat-ihim  
 yaçmahuun  
 By-life<sup>OBL</sup>-your                      indeed-they<sup>NOM</sup>                      in                      intoxication<sup>GEN</sup>-their  
 wander-they<sup>NOM</sup>

“Verily, by thy life (O Prophet), in their wild intoxication, they wander in distraction, to and fro” Verse 72, ?*al-Hijr* الحجر  
 (Translated by Yusuf Ali, [islamawakened.com](http://islamawakened.com))

The Qur’anic verse in (16) above demonstrates the performative speech act by a noun like ‘*çumr*’. God structures this performative act by the aspect of having a glorious entity to be MB ‘*La-çumru-ka: thy life*’. Its glorification is attributable to the glorification of the person himself, namely, the Prophet. The illocutionary act is delivered through the usage of the word ‘*çumr: life*’ morphologically and giving the active present simple voice syntactically. However, the meaning is direct- since the relation between the form and the function is straightforward, and it is also commissive- since Allah utters this. Performing an oath by a glorified thing as represented in (16) above explains the inevitable truthfulness of the MA, namely, the intoxication of the disbelievers. In accordance with the perlocutionary act expressed throughout, Allah directs the nation not to follow the same track by the disbelievers;





otherwise, the entire nation will wander in distraction without vain. The non-directive utterance in (16) is illustrated as no action needs to be fulfilled. Allah has no need to prove what he says so this kind of oath is called an honorific oath by which the MB is glorified. It can be seen in Arabic through the usage of words with glorious connotation such as ‘*cumr: life*’.

A direct explicit oath occurs in (17) below where *Imaam Abu hani:fa* الإمام أبو حنيفة says:

17. a. والله يا خير الخلاق إن لي قلبًا مشوقًا لا يروم سواك

Wa-Allahi ya-5yr ?al-5ala?eqi inna li qalb-an  
mushawe-q an la yaroum-u swaka

By-God<sup>OBL</sup> O-best the-people<sup>VOC</sup> that for-me heart-<sup>ACC</sup>  
emotional no wish-it<sup>NOM</sup> but-you<sup>ACC</sup>

“I swear by God that my emotional heart wishes nobody but you”

b. و بحق جاهك إنني بك مُعزَّم و الله يعلم أنني أهواك

Wa bi-haqqi jahika ?enn-i bika  
mo3’ram-un wa ?allahu yaqlam-u ?ana-nni ?ahwa-ka

And by-glorification<sup>OBL</sup> status<sup>GEN</sup>-your that-I<sup>NOM</sup> by-you<sup>OBL</sup>  
enamored and God<sup>NOM</sup> know-he<sup>NOM</sup> that-I<sup>NOM</sup>  
love-you<sup>ACC</sup>

“By your glorious status, I swear that I am enamored of you and God knows that I truly love you” ([adabislami.org/magazine](http://adabislami.org/magazine)).

*Imaam Abu hanifa* in (17a) and (17b) above explains his love for the Prophet. He performs an oath to prove the truthfulness of his utterances. In (17a), he uses the ‘*waaw*’ particle to express oath. In accordance with the aspects of the ‘*waaw*’, it gets attached only to the word ‘*God/Allah*’. Therefore, the directness of the speech is illustrated through the usage of ‘*wa-allahi: by God*’ where the relationship between the form and the function is direct. Therefore, the performative speech act is expressive and direct. The MB in (17a) above is ‘*God*’; subsequently, it inherits the glorious features to what the speaker intends to say later. The syntactic-semantic interface level deals, thereby, with the active voice of the structure which is represented through having the simple present tense giving the meaning of a direct explicit oath. The meaning of such structure, the locution, is just delivering a message that the speaker falls in love with the Prophet, yet the illocutionary act is expressed





through the notion of the action of looking forward to seeing the Prophet in the Hereafter life. No action needs to be fulfilled; therefore, the structure is non-directive. In accordance with the Grecian Maxims, this structure fully meets all the maxims as it is very informative, brief, truth and relevant. Besides, the code, the context and the speaker-addressee relationship are perfectly drawn. Subsequently the utterance is happy satisfying the felicity condition. The example in (17b) by the same speaker, *Imaam Abu hanifa*, expresses the same notions in (17a). However, the oath in (17b) is expressed by using the particle 'baa?' attaching to a glorious nominative phrase 'bi-ḥaqqi'. No verb in Arabic is mentioned; yet, it is translated into English as it is implied in the original structure. Otherwise, it has the same analytical illustration.

The data in (18) below represents the idea of implicit indirect oath by which the speaker is committed to what he intends under a certain condition:

18. أَنْتَ طَالِقٌ إِنْ خَرَجْتَ

?anti taaliq in 5arag-ti  
you<sup>NOM</sup> free if out-you<sup>NOM</sup>

"I swear that you will be divorced under the condition of going out."

(?al-Shahari, 1422, Pg. 168)

The data in (18) proves the fact that there is a relation between the form and the function. The conditional structure in Arabic is not attributed to oath. In the previous examples above, when the form and the function of the examples are direct, the relations are directly straightforward. However, the structure in (18) is a condition but the function is performing an oath. The performative act is indirect where the speaker satisfies the felicity condition if and only if the components of the speech are met. These components include the relation between the speaker and the hearer. If the speaker is the husband of the addressee, he has the authority to articulate such an utterance. Besides if the situation is that the wife goes out, the situational-context is satisfied. Then the oath occurs, namely, that she is divorced. Following the same approach of SAT, the speaker expresses the locutionary act through the conditional meaning. Yet, the illocutionary act is done through the action of oath. Besides, perlocutionary act is delivered through warning and directing the addressee not to go out. Through such a speech act, the speaker delivers a commissive act by which he is committed to his intention under this condition, namely, going out. However, it is a direct explicit oath in the English-translated version having the condition under the scope of the MA.



### **4.3 General Discussion**

The definition of oath in Arabic is about a promise through which the speaker is committed to a certain thing. The oath taker uses a holy, honorific thing to attribute these features to what s/he says. In English, oath is delivered in the same way. It is about a commitment in the future. The Speech Act Theory by Austin deals with two acts mainly called constative and performative. The former is about having true or false statements while the latter is about having the illocutionary act by which the speaker does an action. It has been common that performative act either is a primary (i.e. implicit) or an explicit one. Oath in English is expressed explicitly by which the speaker uses the first person pronoun 'I', the simple present active voice of the statement and his/her structure can be tested by 'hereby' test. However, it has been proven that Arabic behaves differently. It allows both explicit and implicit oath by which the implicit oath is interpreted through the notion of implicature in pragmatics. Performing an oath can either be a direct or indirect depending on the relation between the form and the function of a certain structure. Throughout the current study, it can be safely generalized that oath is a universal speech act pragmatically. Yet, Arabic behaves differently in terms of the syntactic structure. This has been illustrated through the Arabic data with the English translated versions. This data proves that one swearing version in English 'I swear' can be expressed through more than one version in Arabic. This returns back to the Arabic morphological level at which oath is performed by one of the oath particle co-occurring with either nominative phrases or predicates.

Through the translation lines, it can be deduced that English uses the first person pronoun 'I' in the present tense and the active voice (or sometimes the passive voice giving an implicit oath); while Arabic uses either the present or the past active verb and an implicit subject means 'I'. In addition, Arabic adds one more component which is the object of oath. Thus one English utterance can be expressed by more than one way in Arabic as represented throughout the data included. The data in (3/b) above adds a distinctive feature for the Arabic language. No swearing verbs exist in this structure and the verb is implied. It is represented by the translated line where an implied verb is represented as '[I swear]'. Regarding tense, English requires that performative act occurs through a present simple structure. On contrary, Arabic allows past simple performative verbs as represented in (4/b) above. As long as Arabic allows nominative phrases to perform an oath, tense sometimes does not match its English counterpart criterion.



## **5. Conclusion**

This paper is concerned with the performative act of swearing in Arabic with reference to the speech act theory by Austin (1962) in English. It has been proven throughout this study that there are similarities between English and Arabic in what is called the pragmatic interface level. However, they both differ in terms of the syntactic level. Firstly, both languages agree that oath is included under the performative commissive act by which the speaker does an action (i.e. illocutionary act). Nonetheless, s/he is not away from the locutionary and perlocutionary acts as represented above. However, the discrepancies emerge in the structure of oath in both languages. Arabic uses oath either by particles plus nominative phrases or plus performative predicates allowing '*bi-haḏaa: hereby*' test while English uses an indicative active voice structure with the first person pronoun preceding a performative verb. In terms of tense, English only uses the present simple performative verb with having the complement of oath in the present or in the future tenses; while Arabic uses both present and past performative verbs. In addition, English allows Austin's '*hereby*' test to test the validity of the structure and Arabic allows '*bi-haḏaa*' test. According to Leech (1983), pragmatics is concerned with the function of the language (i.e. what the speaker means, does, and affects the addressee). Austin develops the speech act theory to mean '*how to do things with words*'. Searle (1979) focuses on the significance of the speech act by performing a certain act through promising, swearing...etc. Austin distinguishes between performatives and constatives. This study was mainly concerned with the performative act which has two grammatical forms. These forms are the usage of the first singular pronoun in addition to a simple present active verb. As a result, it can be safely generalized that the SAT is universal which can be applied universally. The only difference between English and Arabic in swearing is the syntactic structure of the Arabic languages and this is resulted from the richness of the Classical Arabic morphology.



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دراسة تداولية للقسم في العربية والإنكليزية  
أ.م.د. عمر أحمد شهاب كلية الآداب-جامعة تكريت

**المستخلص**

تختص الدراسة الحالية بدراسة المستوى التداولي التحليلي للقسم في اللغة العربية مع الإشارة الى اللغة الإنجليزية، وذلك لتحليل المعنى التداولي والبنية التركيبية للقسم في اللغتين وتوضيح مدى الاختلاف بينهما. من خلال البحث القائم، تبين أن القسم في اللغة العربية، يتماشى مع نظرية أوستن عام (1962) والتي قام العالم سيرل بالإضافة عليها عام (1975)

ان الفعل الادائي للقسم في كل من اللغتين الانكليزية والعربية هو فعل المغزى المقصود من القول مع الحفاظ على فعل القول وفعل نتاج القول. وتثبت الدراسة كذلك ان شرط المناسبة في الحديث متحقق من خلال حديث سعيد في ما يتعلق بالقسم. وبالإضافة لذلك، طالما ان مبدا التعاون متحقق، فان ثوابت غرايس متحققة من خلال هذه الدراسة.



## **Investigating the Effect of FLIP/LIP Teaching Model on Iraqi Preparatory Pupils' Achievement**

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### **Abstract**

In the English language there are many models of the teaching English language, Flip teaching model one of the modern models. The current study aims at investigating to which extent the flip teaching model effected on the achievement of Iraqi preparatory pupils. To succeed the study and to fulfill its aims, hypotheses are posed as the following:

1. There are no statistically significant differences between the mean scores of the experimental groups pupils whom are taught according to flipped teaching model and the control groups pupils whom are taught according to lipped teaching model.
2. There are no statistically significant differences between the mean scores of the experimental groups in the pre-test and their scores mean in the post-test.
3. There are no statistically significant differences among Iraqi preparatory pupils' achievement according to their field of specialization.

To achieve the aims and verify the hypotheses, the researchers have adopted a number of procedures as the following:

1. Presenting a theoretical background of the flip teaching model as well as lip teaching model.
2. Selecting randomly samples of Iraqi preparatory pupils as subjects for conducting
3. A written pretest has been conducted and presented for both groups to assess the pupils' achievement in reading, writing, listening and speaking skills.
4. The experimental group has been exposed to the flip teaching model.



5. Both groups are exposed to a post-test to find out whether the flip teaching model have any role on pupils' achievement in English learning skills.
6. Data of the post-test and results have been presented, and have been analyzed on the basis of which conclusions and recommendations have been give

The sample of the current study consists of (88) pupils derived from four sections chosen from 'Maysaloon Preparatory School for Girls'.

The fifth stage consists of four sections; section (A) randomly selected to be the experimental/ Scientific group, section (B) has randomly chosen to be the experimental / Literary group, section (C) has randomly chosen to be the control / Scientific group, and section (D) has randomly chosen to be the control / Literary group. Each section consists of (22) pupils.

To analyze the obtained data, different statistical methods have been used, namely One- Way Analysis of Variance (ANOVA), Scheffe Test, weighted mean and Percentiles mean to measure the pupils' posttest achievement.

After the statistically treatment of the data , results show that:

1. Flip teaching model has proved its effectiveness in raising the pupils' achievement .
2. The experimental groups who are taught by using flip teaching model have proved their superiority in raising pupils' achievement.

On the origin of these conclusions, appropriate pedagogical inferences have been put forward.

### **1.1Introduction**

One of the main aims of learning English is developing pupils' achievement in English learning skills. The flip teaching model satisfies the pupils' needs by allowing pupils to refine their knowledge and skills, enable pupils to use critical thinking and problem solving because they take care of group projects and presentations; they can communicate and collaborate during their teamwork. These activities can be creative and innovative when using





technology through new programs and websites offered by the teacher for independent learning activities both within and outside the classroom. Flip teaching model is more student-centered learning, creating a more suitable environment for better learning opportunities (Hamdan et al., 2013:23). The lip teaching model is mostly teacher-centered teaching model which is in conflict with the constructivist approaches to learning and teaching. Lip teaching model lacks the sufficient time for practical instruction and teacher guidance for pupils, and does not allow the teacher to help pupils to absorb information and create new ideas. Then, there isn't communication and interaction between teacher and student (Brooks, 2002: 13).

The essential problem in Iraqi schools is that the modern curriculums deal with the communicative method while the Iraqi teachers depend on the old method of teaching "lip teaching model" which depends on the memorization of word meanings and a list of grammatical rules. Accordingly, the emphasis will be on the skills of reading & writing neglecting by that the skills of listening & speaking which are essential in communication. This traditional method of teaching results in weakness in speaking and listening which are essential pillars in applying the communicative approach.

So, the current study utilizes "the flip teaching model" in order to activate the classroom's environment, and to allow pupils exchange the information in peer works and with their teacher. The lip teaching model emphasizes that students are involved with the new teaching media everyday. Most of teachers have no interest of these new changes and techniques in teaching. On the contrary, they focus on applying the traditional approaches, methods, techniques and strategies, i.e, they are away from new technologies, innovations and development. So far, the flipped model has gained attraction in the upper high school grades and in college-level classes. The model has proved most popular in foreign language classes, where content is usually more technical and linear. In foreign language classes, such an approach may offer great benefits for both the teachers and students since classroom time can be applied to more interactive tasks. By extending classroom hours in this way, language teachers can focus on successfully addressing all subjects in the curriculum communicatively.

This research aims at:



1. Finding out the effect of the flip teaching model on Iraqi preparatory pupils' achievement.
2. Finding out the effect of the lip teaching model on Iraqi preparatory pupils' achievement.
3. Identifying and comparing the effect of the flip/lip teaching models on Iraqi preparatory pupils' achievement.

The researcher hypothesized that:

1. There are no statistically significant differences between the mean scores of the experimental groups pupils whom are taught according to flipped teaching model and the control groups pupils whom are taught according to lipped teaching model.
2. There are no statistically significant differences between the mean scores of the experimental groups in the pre-test and their scores mean in the post-test.
3. There are no statistically significant differences among Iraqi preparatory pupils' achievement according to their field of specialization.

The current study is limited to:

1. Fifth year preparatory pupils at scientific and literary branch.
2. Unit One and Unit two of the 'English for Iraq' text book.
3. The academic year 2016/2017.

The procedures followed in the current research include:

- 1- Assigning randomly four groups: two as experimental and two as control groups.
- 2-Applying the pre-test to the four groups for the sake of equalization among other variables such as age, mothers' education,...etc.
- 3-The experimental groups have been exposed to the flip teaching model.
- 4-Four groups are exposed to a post-test to find out the effect of flip teaching model on pupils' achievement.
- 5-Data of the post-test and results have been presented, and have been analyzed by using suitable statistical methods.



## **2.1 Theoretical Background**

### **2.1.1 The History of Flip Teaching Model**

The term 'flip' is created first by the teacher and technology expert 'Karl Fisch', who named it the Fisch flip (Bergmann & Sams, 2012:13). Flipping can be also viewed as an exchange of classwork for homework and may be called as 'backwards classroom', 'reverse instruction', 'flip teaching', and 'reverse teaching' (Siegle, 2014: 54).

The flip model means as delay of the communicative approach. It is gathered with the student-centered models. To 'flip' or 'reverse' the old-style lesson-based classroom model is to have pupils learn topic comfortable outside class hours, and when they come to class, prepared to work on their 'homework' during the class period. Bergmann and Sams (2012: 11) state that there is no uniform way to flip the classroom. The classroom is to move the lesson for the pupil instead of the teachers. And each teacher has a special way to flip classroom.

### **2.1.2 The Acronym of FLIP Teaching Model**

Hamdan ,et al.( 2013: 55) state that the four pillars (F-L-I-P) of the flip teaching model stand for a certain property of this innovative model as shown below:

1. Flexible Environment: The flip teaching model is flexible and open, allowing a lot of variety. Flip learning specialists take advantage of learning spaces to support group work or independent study. The flip learning modality creates large, flexible spaces for pupils to learn as they wish; where and when they wish. In addition, teachers of these classes are also flexible in their assessment of pupils.
2. Learning Culture: In flipped learning, the pupil is focused on, so that the lesson is devoted to discussion the pre-recorded video session out of the classroom in effective participation of the pupil with his colleagues and with the teacher, and building culture knowledge for the pupil. Evaluate pupils' learning in a way that is personally and culturally meaningful.



3. Intentional Content: It allows teachers to think about how to use this model to help the pupils to understand knowledge. Teachers in this model determine what pupils need from scientific materials to explore them individually and use the maximum duration of the lesson using active learner-centered learning strategies.

4. Professional Educator: The role of the professional educator is important in the flipped classroom and is more important than the lip classroom. Educators' role in the classroom is to constantly monitor the pupils, give them cognitive support when needed, evaluate their activities, communicate with pupils to improve their education, accept constructive criticism and allow confusion in the flipped classrooms.

Chen et al (2014, 22) have suggested two ways to investigate this:

- Increase dialogue between student and teacher.
- Watching previews of video lectures, followed by competitions and reactions to the formation of opinions through the Internet

### **2.1.3 Flip Teaching Model**

The flip teaching model includes teaching methods that convey the focus of teacher-to-student learning, focusing on developing pupil independence by placing learning responsibility on the shoulders of the learner. Accordingly, the flip teaching model is student-centered learning. Nowadays, all most of scholars such as Rogers (1983:17), Pedersen (2003:64), and Hannafin& Hannafin (2010:33) believe that education focuses on the learner , and practicing skills that enable the learner to solve problems independently.

This model is based on *constructive learning theory* that emphasizes the role of the learner in building new information from previous experiences.

The principles of the flip teaching model can be expressed with a situation in which teachers "transform into direct learning from the



space of large group learning and transfer it to the space of individual learning, assisted by one of several technologies" (Pearson, 2013: 40).

The researchers found out that the technologies of flip currently available are in line with communicative methods of language teaching in the sense that:

- 1- They emphasize learning by work and interaction among pupils,
- 2- They also solves a task-based teaching approach whereby learners respond to groups of tasks according to their different abilities.

The flip teaching model, has been developed as a new model required in the lives of learners to meet their scientific needs (Bergmann& Sams, 2013: 23). It was created as a cure or a solution for many learning and teaching problems. The idea of the flip teaching model centered around the concept of developing interaction among pupils and their responsibility for developing their own individual learning.

The flip teaching model has two stages: the *first* one takes place outside the classroom and involves learning individually with the help of technology, and the *second* stage in the classroom where learning is through a group of activities and discussions among pupils themselves and between pupils and teachers (Bishop & Verleger, 2013: 7).

The basic notion of the flip teaching model is the corporate teaching style, with videos that are created by teacher and collaborative learning, and the teaching that occurs in class now are to be done at home, before lesson while the classroom becomes the place to solve problems, development notions by discusses and cooperative learning (Bogost, 2013;15).



The main idea of flip teaching model where learning is an “active, social process in which learners use current knowledge and previous experiences to build an individual understanding of new material” (Shimamoto, 2012:39 ). According to what has been mentioned, it is clear that the flip teaching model is based on interactive and audiovisual tools before and during the class in which information is presented and depends on a different number of teaching strategies such as; active learning, projects, and differential learning.

#### **2.1.4 Pedagogical Implications of Flipped Classroom Model**

The flipped classroom requires exposing pupils to the initial concepts through online readings, videos and activities prior to class, then ensuring that the period of time in class provides pupils with the chance to exercise higher cognitive functions. Additionally, (Brame,2013:3)during flipped class time, the creative reaction helps instructors clarify knowledge and some ambiguities so as to ensure that the pupils are able to “organize their new knowledge in a way that is more accessible for future use”.

Bergmann & Sams (2012:11-17) assert that in a flipped classroom, the time is completely reorganized, the pupils still need to ask the questions to clear the contents of the video received in advance, the teacher answers this during the first few minutes of the lesson. These answers to pupil's questions remove misconceptions before practicing them. The responsibility of methods in this model is focused on the pupil rather than on the teacher. The pupil should watch the video earlier at home and ask appropriate questions. The teacher has a duty in the classroom to provide pupil with observations, not information. Hence, the flipped classroom model provides the pupil with evidence and solutions so the pupil is excited to learn the subject of the lesson more deeply, and this will set proposals for the development of pupil's participation.

In this domain, Tucker (2012: 82) believes that more strategies are needed to increase pupil's motivation and interest. In order to achieve this belief, the new teaching model must be integrated with



new communication tools and hypermedia (Sheehy & Bucknall, 2008:110).

The flipped classroom model develop better understanding in both form and content. The pupils engage in the new lecture outside the classroom. Engagement will help pupils to alter the content into new information by discussing and sharing better information among the pupils and discussing with the teacher some concepts (Brame, 2013: 3).

Teachers guide pupils towards exploring aspects such as cultural that text implies where the classroom becomes the arena for solving difficulties, replacing the opinion and discussion, and before that time they are prepared to unveil the message behind some observations about the video and explore the perceptions presented during a video lecture. A main theory supports the flipped classroom pedagogy is “active learning” which Bonwell and Eison (1991: 2) refer to as “anything that involves students in doing things and thinking about the things they are doing”. This, in fact, supports the aim of *active learning* stated in Bloom’s Taxonomy (1956).

Bransford , et al (2000: 16) explain that "active learning" involves:

- Developing the basis of knowledge based on truth.
- Understanding how knowledge is within a specific framework.
- Recovering and applying that knowledge in a type of contexts.

By exposing pupils with the opportunity to use their knowledge realistically with the participation and access to immediate feedback from colleagues and teachers, the flip teaching model contributes to the development of all language skills in real context rather than concentrating on introducing language items. Accordingly, the flip teaching model is contrary to the lip teaching model; teachers must create new environments that enhance pupils' practical skills and their ability to transfer new information and productivity, participation, cooperation, interaction skills and teamwork (Missildine, et al, 2013: 598).



### **2.1.5 The Pedagogical Implications of Lip Teaching Model**

The lip teaching model, refers to any instruction style where pupils come to class and the teacher presents content for the pupils to learn, and the pupils then drill what they were experienced in school at home (Matthew, 2009: 33). This oral method of instruction (which is implemented via mouth) is the lip teaching model which presents just theoretical information without appealing different learning styles. Pure listening enables listeners to remember just 5% of given information, then listeners don't develop existing skills or acquire new information that as the result of this model. As soon a teacher is a main authority, the given information can be partial. The instructors' view is the only option of pupils, and they cannot get other views and for the cause of lack of the communication and prepared feedback, the information cannot be conversed .The classical classrooms are mostly teacher-centered which is in struggle with the valuable or useful methods to education and instruction (Brooks, 2002:28)

Generally, the teacher would spend the first 25 minutes doing a warm-up activity and going over those problems pupils didn't understand. Then present new content for 30 to 45 minutes and spend the remainder of the class with independent practice or a lab (Bergmann &Same, 2012;14).

## **2.2 Previous Related Studies:**

### **2.2.1 Cara's Study(2012):**

The aim of this study is to measure the impact of the flipped classroom on students' achievement and students stress levels.

the study hypothesized that:

1. The use of differentiation through the flipped classroom, where students watch video lectures for homework and complete traditional homework in class, so as to increase understanding of concepts.
2. Independent learning allows students to complete work in a classroom with the help of teachers, thus reducing workload and





stress in the International Baccalaureate (IB) classroom while still increasing knowledge and content .

The sample of the study consists of 19 students (14 females, 5 males) in the Environmental Systems and Societies (ESS) course.

In order to achieve this aim, the researcher constructs video lectures. The students watch these videos outside the class and achieve their assignment during class time.

The statistical means which are used “The one-way repeated measure ANOVA” is selected to investigate students' semester grades over the course of the student's high school career and to determine if student's performance has changed overtime and what impact of the flipped classroom may have had on student's performance.

The data analysis finds out that:

1. Students show lower stress level in this type of classroom environment as compared to other classes.
2. Exam grades don't show significant improvement while semester grades show improvement.
3. Students show positive feelings toward the enjoyed treatment the associated benefits of being able to choose their own assignment and explore concepts they found interesting more in-depth.

### **2.2.2 Abd Elfatah & Ahmed's study (2016):**

The aim of the study is to investigate the effect of a flipping classroom on writing skill in English as a foreign language and students' attitude towards flipping.

This study Hypothesized that :

- 1- Flipping classes affect writing skills in English as a foreign language.



- 2- There is a significant difference between the degrees of pre-test and post-test to develop the four writing skills identified: ideas, content, organization, voice and style.
- 3- Determine the effect of flipped classroom on the attitude of students towards him.

The study sample consists of 60 students at Qassim University and divided into two groups: 30 students for the experimental group and 30 students for the control group.

The instruments of the study are an EFL writing test and a questionnaire, to measure students' attitude towards flipping.

The data analysis finds out that:

- 1- The experimental group outperformed the control group in the post-test of EFL writing.
- 2- There is statistically significant difference between the mean scores of the pre and post application of the questionnaire of the experimental group in favor of the post application.
- 3- This difference can be attributed to using flipping.

## **2.3 Discussion of the Related Studies**

In respect to the comparison of the aims of the previous studies with the present one, it was found that the aims are different. The aim of Cara's study (2012) is to measure the impact of the flipped classroom on students' achievement and students stress levels. Whereas the aim of the second study is to investigate the effect of a flipping classroom on writing skill in English as a foreign language and students' attitude towards flipping. In terms of the present study aims at Finding out the effect of the flip teaching model on Iraqi preparatory pupils' achievement .

The sample of the Cara's study consists of 19 students (14 females, 5 males) in the Environmental Systems and Societies (ESS) course. While, the sample of the second study consists of 60 students at Qassim



University and divided into two groups: 30 students for the experimental group and 30 students for the control group.

Regarding the sample of the present study consists of 88 EFL Iraqi preparatory pupils are chosen from Maysaloon preparatory school.

The surveyed previous studies followed more than one procedure in gathering the data to achieve the aims of the study, for instance, the data of the first study is collected by constructing video lectures. While the second study, the data is gathered through constructing EFL writing test and a questionnaire, to measure students' attitude towards flipping. Regarding the present study, the data is collected through constructing pre-post test.

<b>Group</b>	<b>Pre-test</b>	<b>Independent variable</b>	<b>dependent</b>	<b>Post-test</b>
Experimental Group 1/Literary	Pupils achievement	Flip teaching Model	Achievement in English subject	Pupils achieve- ment
Experimental Group 2/ Scientific	Pupils achievement	Flip teaching Model	Achievement in English subject	Pupils achieve- ment
Control Group 1/ Literary	Pupils achievement	Lip teaching Model	Achievement in English subject	Pupils achieve- ment
Control Group 2/ Scientific	Pupils achievement	Lip teaching Model	Achievement in English subject	Pupils achieve- ment

## **Methodology and Procedures**

### **3.1 Experimental Design**

The demanded experimental design in the current research is named "Non-Randomized control group pretest- posttest Design". Consequently four groups of the fifth preparatory school are the sample of the study. The experimental design of the research is illustrated in table (1)



**Table(1) The Experimental Design**

### **3.2 Population and Sampling**

#### **3.2.1 Population**

The population of the research includes the fifth year pupils of the Maysaloon preparatory School in Salah al din Governorate. The total number of the 5<sup>th</sup> year pupils' population is (235) distributed into two branches scientific and literary.

#### **3.2.2 The sample**

The sample of the study consists of (88) pupils derived from four sections chosen from Maysaloon preparatory school. The fifth stage consists of four sections; section A is randomly chosen to be the experimental Scientific group, section B is randomly chosen to be the experimental / Literary group, section C is randomly chosen to be the control / Scientific group, and section D is also randomly chosen to be the control / Literary group. Each section consists of (22) pupils. Table (3) shows the sample of the study.

**Table (2) The Sample of the Study**

<b>Groups</b>	<b>Sections</b>	<b>Number</b>
<b>Experimental/ Scientific</b>	A	22
<b>Control/ scientific</b>	C	22
<b>Experimental / Literary</b>	B	22
<b>Control /Literary</b>	D	22
<b>Total</b>		88

### **3.3 Equalization**

Certain variables which may cause a variance in the pupils' achievements should be taken into account otherwise they may affect the research results.



### **3.3.1 Age**

By applying t-test for two independent sample , it is found that the computed t-value is 0.087 which is lower than the tabulated t- value which is 2.00 at the degree of freedom 86 and a level of significance of 0.05. Therefore, there is no statistically significant difference among the four groups on the age variable, i.e., the four groups are equivalent on this variable see table (3)

**Table (3) A Variable of Age**

Group	Mean	SD	t-test value		d.f	LS
			C .value	T . value		
Experimental	195.8000	3.18834	0.087	2.00	86	0.05
control	195.7333	2.72831				

### **3.3.2 Pupils' Achievement at Previous Schooling Year 2015-2016**

Pupils' achievement at previous schooling year 2015-2016, has been got from the school administration. After applying ANOVA, the results show that there is no statistically significant difference between the two groups at 0.05 level of significance. Where the computed f–value is found to be 2.3 which is lower than the tabulated f–value which is 2.8 as shown in Table 4.



**Table (4)**

**Pupils' Achievement at Previous Schooling Year (2015-2016)**

Source of variance	S.S	DF	M.S	F Computed	F Tabulated
Between Groups	7567.77	3	2522.59	2.3	2.8
Within Groups	8210.55	86	97.75		
Total	15778.32	88			

### 3.3.3 Pretest Variable

Lado (1972:383) suggests that the pre-test of teaching should be used to equate the two groups, because the amount of pre-test knowledge is an important learning factor. The pre-test has been conducted prior to the experiment in order to equalize the four groups (the experimental and control groups). The table of specification of pre-test is drawn in the following table (5):

**Table (5) The Table of Specification of Pre-test**

Q No.	Type	No. of Items	Type	Total scores
1	Read passage and answer questions	5	Objective	10
2	Grammar& function "Do as required"	5	objective	10
3	Choose the correct word	5	objective	10
4	Make full sentences	5	objective	10



	with given adjectives			
5	True & false	5	objective	10
6	Matching items	10	objective	10
7	Matching halves sentences	5	objective	10
8	Listen and complete the conversation		objective	10
9	Composition "Give opinions in using the internet"		Subjective	10
10	Composition "Write a letter"		Subjective	10
Total Number				100

By applying ANOVA, it is found out that the computed f- ratio is 2.3 which is lower than the tabulated f-ratio which is 2.8 with the two degrees of freedom 3 and 86 and a level of significance of 0.05 .Therefore, there is no statistically significant difference among the four groups in the pretest variable. This indicates that the four groups are equivalent according to this variable. See table (6)

**Table (6) ANOVA for Equalizing.**

**The Four Groups in The Pre-test Variable**

Source of variance	S.S	DF	M.S	F Computed	F Tabulated
Between Groups	7567.77	3	2522.59	2.3	2.8
Within Groups	8210.55	86	97.75		
Total	15778.32	88			



### **3.4 Factors Jeopardizing Validity**

#### **3.4.1 The History**

History refers to the particular occasions, other than, the independent variable, that occur during the period of the experiment and might cause the result (Lewin, 1979:388). The history can be affected on events that occur in the environment and that change the circumstances of the study. The date event can occur before the experiment starts, or between the pre-test and post-test.

#### **3.4.2 The Experimental Mortality**

Al-Qaraghooly (1996:61) refers to it as the loss of subjects during experimentation because of death, accidents, inability to locate former subjects, no longer willing to participate, transfer to other geographical areas, affected by experience (anger, indifference, frustration or simple stopped performance), the researcher, has not been faced the effect of such factor, through the period of the experiment.

#### **3.4.3 The Maturation**

Campbell and Stanley (1963:5) define maturation as a process during respondents is effective, as a function over time, including growing and growing older, growing more weary and the like. Maturation is natural changes occurring as a result of the normal passage of time.

The experiment started on the 5<sup>th</sup> of March, 2017 and end on 23<sup>rd</sup> of April. This period is not so long that the pupils' responses might be attributed to the long changes which occurred with the passage of time.

#### **3.4.4 The Classroom Environment**

The experiment has been carried out to the fifth year pupils of the Maysaloon preparatory schools in Salah al din governorate, from which the two groups, the (experimental group & control group) are chosen, including pupils of the same environment of classroom, such as heating, listening, size, noise effect, and amount of desks.





### 3.4.5 The Teacher

The researcher herself has taught the four groups, the two experimental and two control groups, so the variable of the teacher's bias to the traditional method is controlled.

### 3.5 Test Construction

In order to measure the degree of success of the experiment, the instrument includes preparing a written test. Mcnamara (2000:6) describes that the achievement tests are limited to specific material covered in a curriculum within a specific time frame, and are offered after a course has covered the objectives in question. An achievement test should provision the teaching to which they relate.

A written test is constructed to measure the pupils' achievement.

The Post-test consists of Ten Questions: ( see Appendix 2)

- ❖ The researcher measures the pupils' levels according to Bloom's Taxonomy levels, as shown in Table (10) .
- Question One consists of a passage with sub questions about the passage to measure the pupils' **comprehension level**.
- Question Two consists of grammar sentences, the researcher asks the pupils to do as required in each sentence. That is to measure their **creative level**.
- Question Three consists of Grammar sentences also, but the researcher asks the pupils to choose the correct word, in order to measure their recognition **level**.
- Question Four consists of five adjectives where the researcher asks the pupils to put them in full sentences in order to measure their **creative level**.
- Question Five consists of five sentences from the fifth year text book; the researcher asks them to state whether the sentences are true or false and correct the false ones. This is to measure their **Evaluating level**.
- Question Six consists of ten items; the researcher asks the pupils to match these items to write compound nouns in order to measure their **comprehension level**.



- Question Seven consists of five uncompleted sentences then the researcher asks them to match them to complete the sentences.in order to measure their **comprehension level**.
- Question Eight consists of a conversational passage where the researcher asks her pupils to listen to the conversation and the complete the missing words. This question measures their **knowledge level**.
- In question Nine, the researcher asks the pupils to write their opinion about advantages and disadvantages of the internet. That to measure their **knowledge and productive level**.
- In question Ten, the researcher asks the pupils to write a letter to a friend in order to measure their **creative level**.

**Table (7)**

**Specifications of the Achievement posttest**

<b>Q No.</b>	<b>Type</b>	<b>No. of Items</b>	<b>Category objective</b>	<b>Total scores</b>
1	Reading and answer passage	5	to measure the pupils' comprehension level	10
2	Grammar and function	5	to measure their creative level.	10
3	Choose	5	to measure their recognition level.	10
4	Put the adjective and make full sentences	5	to measure their creative level.	10
5	True &false	5	to measure their Evaluating level.	10
6	Match	10	to measure their comprehension level.	10
7	Match halves sentences	5	to measure their comprehension level.	10



8	Listen and complete	10	To measure their knowledge level.	10
9	Give your opinion in using the internet		to measure their knowledge and productive level.	10
10	Write a letter		to measure their creative level	10

### **3.6.1 Face Validity**

Heaton (1988:159) states that validity as a basic measurement feature of a test, is defined as "the extent to which the test measures what is supposed to measure and nothing else".

Hence, validity is the degree in which the test or other determining tool is truly measuring what we planned it to measure. In order to ensure the face validity of the test, it is exposed to a jury Members of specialist in English Language who have agreed on the question of the test. (see Appendix(1).

### **3.6.2 Content Validity**

Hughes (1989:22) says that, a test is, thought to have content validity if its content constitutes a representative sample of the language skills and structures, with which the test is intended to be concerned. The test would have content validity only, if it comprises a good sample of the significant structures.

The content analysis of the test in question is, based on Bloom's Taxonomy of cognitive domains to state the behavioral objectives. The cognitive domains begin with the lower level of cognitive and finish with the higher level of cognition which is creation.



Table (8) Number of test items for each level of Bloom's Taxonomy

Test items	knowledge	Comprehension	Application	Analyzing	Creation	Evaluation	Total
1		5					5
2	6						6
3						5	5
4					5		5
5						5	5
6		10					10
7		5					5
8	5						5
9	4						4
10					4		4
Total	15	20			9	10	54

### 3.7 Reliability

Reliability is one of the features of a good test. Weir (1993:20) asserts that for a test to be valid it must be first reliable, and if a test is reliable the results can also be dependable.

Joppe (2000:1) defines reliability as: the extent to which results are consistent over time and an accurate representation of the total population under study is referred to as reliability. If the results of a study can be reproduced under a similar methodology, then the research instrument is considered to be reliable.

For the purpose of computing the reliability coefficient of the test of the current study, *the split half method* is used.



After collecting the data, coefficient correlation factor between the two halves of the test, i.e. the correct responses on odd and even items, is calculated by using *Pearson Correlation Coefficient* Formula. The correlation coefficient is found out to be (0.76). It is a good percentage. Yet, because *Pearson Correlation Coefficient* Formula measure one side of the test; so, correcting the computed coefficient of reliability has to be made by using the *Spearman-Brown equation*, the reliability coefficient amounted to be (0.86) which is an acceptable one.

### **3.8 Pilot Study**

Richards and Schmidt (2010:219) state that *Pilot testing* is a preparation of the test to a small but representative group of examinees in order to determine its suitability or effectiveness.

In the light of these positive sides, conducting a pilot test was strongly preferred for the current study. For this purpose, (22) pupils derived from four sections were randomly selected from Maysaloon preparatory school, to be tested. On the 23<sup>rd</sup> April, 2017, the pilot test was carried out in a normal situation and classroom condition. In particular, the pilot test has been intended to estimate the time required for answering the test and to know whether the questions are clear for the subjects. The pilot test has revealed that the time required to answer the whole items of the test is (120 minutes). In addition, the pilot study has helped the researcher in making the final administration of the post-test.

#### **3.8.1 Item Analysis**

Item analysis is the process of analyzing examiners' answers in order to know the level of difficulty and the power of discrimination for each item listed in the test as follows:

##### **3.8.1.1 Difficulty level .**

Ebel (1972: 85) mentions that, the level of difficulty refers to the percentage of pupils who get the items correct. The total scores of the twenty two pupils have been ranked from the highest to the lowest one, and then they are divided into two groups. The total scores of the pupils who answer the test items correctly at both the upper and the lower groups are divided by the total number of the students of both groups.



The test items should vary in their difficulty level between 30 to 90, the satisfactory level of difficulty ranges from 30% to 90% (Madsen, 1983:183).

### **3.8.1.2 Discriminating Power.**

Stanely and Hopkins (1972: 23) confirm that, the discrimination power of the test refers to the degree to which the item discriminates between the pupils with high and low achievements. According to Brown (1981: 104), the test item is good if it has a discrimination power of (0.20) or more.

In calculating the discrimination power of the test items, it ranges between 0.30 and 0.40 which is regarded as an adequate power of discrimination.

### **3.9 The test scoring scheme**

The test consists of ten questions and each question consists of five item except two production questions of each one has been given ten marks. The test item which is correctly rendered, is given two marks, and a wrong one is given zero. The items that are left without answer by the pupils are given zero, because they are considered wrong.

### **3.10 The Experimental Work**

#### **3.10.1 The Experimental Material**

As stated previously, the fifth year pupils (the population) of the Maysaloon preparatory school in Salah al din Governorate have been chosen as a sample of the experiment.

The researcher herself has taught the four groups, i.e. the two experimental groups and the two control groups. The lectures are arranged to be on every Monday for experimental groups and on Tuesday for control groups.

The material of the experimental group includes:

- English Of Iraq for fifth class (student book and activity book),
- Laptop,
- DJ for audible voice for all participates,
- White board,
- Power Point Application for better presentation

The material of the control group includes:



- Student's book and Activity book,
- White board,
- Color pin for white board.

### **3.10.2 Application of the Experiment**

The application of the experiment started on the March of / 2017. On that date, the pre-test has been applied. The experiment has lasted for eight weeks. The lectures have been organized for four groups as two hours per week. Finally, the post-test has been applied.

The Control groups have been taught the “Lip Teaching Model” , in accordance with the text book of fifth year “English for Iraq”.

The experimental groups have been taught the “Flip Teaching Model”.

The researcher followed the following procedures in teaching flip model:

- 1- The researcher demonstrates and clarified the working steps and the pupils have collected enough background on what they are going to do. The researcher has been started with the descriptive flip model.
- 2- The researcher sends the recorded Power Point (Ppt) and video lecture over the media of the internet such as YouTube, e-mail, and drive it on the CDs and gave them to the pupils who haven't internet in their houses but have computer or CD driver to view the recorded lectures.
- 3- The researcher introduces the PPT of the flip teaching model about Unit One and its lessons then Unit Two and its lessons.
- 4- The researcher highlights and emphasizes on screen cast of other teachers' video.
- 5- The researcher asks pupils to view video lecture at home, do what teacher asks them to do, write down in the notes book the questions, and if there is any ambiguous point they come to class, they ask the teacher and discuss with their classmates to clarify misconception.
- 6- The researcher assigns the next lecture for pupils to prepare it and view the lecture night before the class.



### **3.11 Lesson planning**

Hillocks (1995:125) asserts that the goal of planning will be to invent materials and activities that will engage pupils in using specific processes and strategies relevant to particular writing tasks.

Teaching is best when the teacher is able to draw his lesson plans according to the needs, interests and capacities of the pupils involved. Lesson planning varies according to the subjects the teacher intends to teach. Some subjects may necessitate detailed plans while others require a brief outline (Al-Mutawa and Kailani, 1989:140).

The necessary lesson plan has been prepared previously. The lesson plan for the control groups are worked out according to the instructions of the teacher's guide according Lip teaching model. The experimental groups lesson plan are worked out according to the Flip teaching model. (See Appendices 1, 2)

### **3.12 Final Administration of Instruments**

The post-test is administered to four groups, experimental and control, and is conducted at the same time, in the same place and on the same day.

### **3.13 Statistical Means :**

The following statistical tools are used:

1. Pearson correlation coefficient formula is used to calculate the reliability coefficient of the pre-test and post-test, using the split-half method. The following formula is used:

$$r = \frac{N \sum XY - \sum X \sum Y}{\sqrt{[N \sum X^2 - (\sum X)^2][N \sum Y^2 - (\sum Y)^2]}}$$

(Glass and Stanley, 1970:114)

2. This formula is used to measure difficulty level:

$$DL = \frac{H_c + L_c}{N}$$





(Bloom, 1971: 181)

3. This formula is used to compute the discrimination power of the test items:

$$DP = \frac{R_u - 1/2T}{1/2T} \quad (\text{Mehren and Lehman, 1984: 192})$$

4. One Way Analysis of variance (ANOVA)

It has been used to find out the differences among four groups.

5-Scheffe Test

It has been used for comparisons deal with the final results of the pre-posttest among the four groups.

6-Weighted Mean

It has been used to find out the weighted mean of the items of the test to calculate the highest or lowest weight for each item.

$$X = \frac{W_1X_1 + W_2X_2 + W_nX_n}{W_1 + W_2 + W_n} \quad (\text{Madansky, 2003:23})$$

7-Weighted Percentile

It has been used to calculate the weighted percentile for test item.

$$W.P = \frac{X \div \text{the highest degree}}{100} \quad (\text{ibid:24}).$$

#### **4.1 Analysis of the Collected Data**

The pupils' responses to the test items have been analyzed statistically . The statistical treatment for the scores of the pretest and posttest of the



scientific experimental group and scientific control group has shown that the mean score of the scientific experimental group in the posttest is 80.50 and scientific experimental group in the pretest is 38. 41, while it is 58.41 for the posttest in scientific control group and 38. 41 for scientific control group in the pretest. The standard deviations are 17.23, 9.51, 17.23 and 10.48, respectively. Table 9 illustrates these values.

Table (9)The Mean Scores and Standard Deviations of the Two Groups: scientific Experimental group and Scientific Control group

Groups	Sample size	Mean	SD
Exp. group Scientific (Pretest)	22	38. 41	17.23
Exp. group Scientific (Post-test)		80.50	9.51
Cont. group scientific (Pre-test)	22	38. 41	17.23
Cont. group scientific (Post-test)		58.41	10.48

To find out the significant statistical differences among the four groups scientific experimental in pretest and posttest groups and scientific control in pretest and posttest groups ANOVA has been used .

Table 10 illustrated that the computed f- ratio which is 25.81 is higher than the tabulated one which is 2.8 at 3 ,86 degrees of freedom and 0.05 level of significance. This indicates that there are statistically significance differences



among four groups on pupils' achievement in posttest in favour of the scientific experimental posttest group. This justifies the effect of the FLIP teaching model on the Iraqi preparatory pupils' achievement in posttest. This results indicates that the second null hypothesis has been rejected .

Table- 10- ANOVA Results of the four Gropus on pupils' achievement in posttest.

Source of Variance	Sum of Square	Degrees of Freedom	Mean Square	Calculated F-Ratio	Tabulated F-Ratio	Level of Significance
Between Groups	7567.77	3	2522.59	25.81	2.8	0.05
Within Groups	8210.55	86	97.75			
Total	15778.32	88				

Scheffe Test is used to identify the source of difference among the four groups

Table (11) Scheffe Values for the Comparison Among the Four Groups on Posttest's Achievement

Groups	Mean Difference	Critical Scheffe
Control group (Scientific)	2.35897	3.86
Control group (Literary)	2.35897	3.86
Experimental group(Literary)	15.06879	3.55
Experimental group(Scientific)	17.42777	3.55

Table 11 illustrates the following:



1. The calculated Scedge value for the difference between the mean scores of the scientific experimental group which is 17.42777 and the mean scores of the scientific control group which is 2.35897. The mean score of the scientific experimental group is higher than the critical Scedge value which is 3.55 while the mean score of the scientific control group which is lower than the critical one which is 3.86 at 0.05 level of significance. This indicates that there is a statistically significant difference in favour of the scientific experimental group which is taught by the FLIP teaching model.

2. The calculated Scedge value for the difference between the mean scores of the literary experimental group which is 15.06879 and the mean scores of the literary control group which is 2.35897. The mean score of the literary experimental group is higher than the critical Scedge value which is 3.55 while the mean score of the literary control group which is lower than the critical one which is 3.86 at 0.05 level of significance. This indicates that there is a statistically significant difference in favour of the literary experimental group which is taught by the FLIP teaching model.

3. The calculated Scedge value for the difference between the mean scores of the scientific experimental group which is 17.42777 and the mean scores of the literary experimental group which is 15.06879. The mean score of the scientific experimental group and the literary experimental group is higher than the critical Scedge value which is 3.55 at 0.05 level of significance. This indicates that there is a statistically significant difference in favour of experimental groups: scientific and literary which are taught by the FLIP teaching model.

This justifies the effect of the FLIP teaching model on the Iraqi preparatory pupils' achievement in posttest. These results indicate that the first and third null hypotheses have been rejected .

To know the range of achieving the posttest items for the four groups of the research, the researcher has used the weighted percentiles for the items of the test.

As shown in table ---- for experimental groups , the weighted means range between 4.07 and 9.66. While the weighted percentiles range between 41% and 97%..



Thus the results of the weighted means and weighted percentiles reveal that the pupils in the experimental groups have employed communicative strategy based on flip teaching model to exchange and share ideas in a real life situation.

**Table (12) weighted means, and weighted Percentiles of the Achievement Post-test**

<b>No. Question</b>	<b>Weighted mean Lip</b>	<b>Percentages Lip</b>	<b>Weighted mean Flip</b>	<b>Percentages Flip</b>
<b>1</b>	7.91	79%	8.68	86%
<b>2</b>	5.57	56%	7.64	76%
<b>3</b>	3.95	40%	4.07	41%
<b>4</b>	5.59	56%	7.48	75%
<b>5</b>	5.77	58%	7.55	75%
<b>6</b>	6.50	65%	7.52	75%
<b>7</b>	4.52	45%	6.84	68%
<b>8</b>	4.91	49%	6.59	66%
<b>9</b>	5.59	56%	7.70	77%
<b>10</b>	7.91	79%	9.66	97%
<b>Total</b>	5.82	58.3%	7.35	73.6%

scientific and literary

#### **4.2 Discussion of the Obtained Results**

1-A statistical significance difference has been found between experimental groups (scientific and literary) and control groups (scientific and literary

Experimental groups for both fields of specialization (scientific and literary) show superiority over the control groups. This indicates the impact of flip teaching model on improving pupils' achievement in English subject matter. This dues to the fact that flip teaching model is a learning –centered approach that harmonize between focusing on form and function simultaneously.



2-A statistical significance difference has been found between pretest and posttest scores of the experimental groups and control groups. The significance is for the experimental groups. This is due to the fact that the pupils of the experimental groups have been taught by the flip teaching model which enjoys the empowerment of skills by exposing pupils to modern technology tools such as asking the classroom pupils to watch the recorded lectures and prepare the lesson before time of the class. While the pupils of the control groups have been left to traditional method. Flip teaching model leads the pupils to be more active through the classroom environment by collaborative learning and creates positive trends towards learning EFL in general.

### **5. 1 Conclusions**

1-The research provides evidence for the positive effectiveness of applying flip teaching model on enhancing fifth preparatory pupils' achievement.

2-The teacher's role is changed from an authoritarian to a discussion, organizer, facilitator and a language adviser permits pupils to share more responsibilities for their learning and become freely the center of the learning process.

3-The use of flip teaching model involves the pupils in thinking and communicating skills which mean that the pupils will accomplish the fullest potentials of their needs to gain good achievement.

4-Through the implementation of the flipped classroom model, pupils are engaged in daily extra time of activities gained by placing lecture materials on videos by using technology's tools in their learning. These strategies are considered one of the main language pedagogies of communicative approach.

5-According to the pupils' scores, the effect of the flip teaching model has been better in quality in terms of teaching because pupils are more responsive to learning. The pupils have ability to self-organize to learn, have greater motivation to participate in the classroom activities and have good understanding of curriculum content to solve problems independently.



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**Appendix(1) A Typical Daily Lesson Plan for the Flip  
Experimental Group.**

**The Grade :** fifth Class.

**Date :** march, April 2017.

**Time :** 2 hours.

**Topic : Culture and customs & Communication.**

**Material Needed :** Data show, laptop computer, whiteboard, CD, DJ,  
Student book and Activity book.

**Warm up :**

**General questions:**

- Asking the pupils, what do you know about Mother's day?
- Asking the pupils about the situation in which they watch the PPT.
- What do you know about customs and traditions in other countries in Ramadan?
- Asking the pupils, what do you know about Scotland?
- What do you know about Babylon Festival?
- What's your opinion about the Internet generally?

**Rational :**

**Stages and sub-skills :**

**Listening;**

- Recognizing context.
- Comparing and predictions during and after listening.
- Dealing with unknown words.
- Listening for gist and detail.
- Taking notes.



**Writing;**

- Brainstorming ideas in preparation for writing-selecting and rejecting ideas.
- Arranging information logically and coherently between the sentences in paragraph.
- Developing meaning within a paragraph and through the text.
- Producing grammatically accurate sentences.
- Selecting formal/informal language to suit the task and audience.
- Proofreading for coherence and accuracy of punctuation, spelling and grammar.
- Complete the sentences with suitable rules.
- Plan and write an essay (70 words) about specific title.

**Lesson content :**

- Pupils will be exposed to the same information in the classroom twice.
- Identify the important expression between the write and receiver in the context of the e-mail.
- Identify some parts of speech such as :adjectives, nouns, verbs and asking students to write them in their notebooks.
- Identify stress in compound noun.
- Identify different types of text.
- Make and respond to suggestions in short dialogues.
- Identify and practise linking consonant and vowels in spoken English.
- Discuss the Internet using language for agreeing, disagreeing and interrupting.
- Make a plan to write an essay about the Internet, the friend has specific adjectives, celebrations in Iraq, and write an e-mail to pen-friends.
-



**Objective:**

The pupils will be able to;

- use important expressions.
- Enable pupils how to use some expressions.
- Encourage pupils to cooperate with others.
- Enable pupils to differentiate between simple present and present continuous.
- Enable pupils to use simple present and present continuous correctly.
- Enable pupils to write sentences by using the giving verbs.
- Enable pupils to apply the rules they have learned without mistakes.
- Enable pupils to use the correct auxiliaries in short answers of Yes/No Questions.
- Extend knowledge of adjectives to describe people.
- Enable pupils to understand the content of the e-mail and the relationship between the receiver and writer.
- Enable pupils how to link words (adjectives) together.
- Listen to a radio programme.
- Enable pupils to describe other people with high stilly.
- Enable pupils for writing constructions.
- Encourage pupils to guess meaning of vocabulary from context.
- Enable pupils to differentiation between the true and fals. The conversation ((Have You got a problem?)).
- Encourage pupils to recognize the tenses. ,(Present perfect, Present simple).
- Enable pupils to understand and aware the conversation.
- Enable pupils and encourage them to know how to use syntactic knowledge.
- Enable pupils to develop their skills in reading and pronunciation the words in a correct way.



- Encourage pupils to write an essay including an introduction and conclusion.
- Enable pupils to use context, punctuation and sentence structure to complete dialogues.
- Learn pupils extend vocabulary and compound noun related to communication.
- Encourage pupils to practice reading text message abbreviations.
- Enable pupils to make a plan to write an essay about the Internet.
- Encourage pupils to discuss that to know what the of the advantages and disadvantages Internet .
- Learn pupils when and how using consonant and vowels in the language.

### **Activates :**

The lessons had been sent to the pupils by the Internet one by one, two lessons in the week were presented, then they read and prepared the lesson before night. In the class the teacher presented the new material through the power point . The teacher asked them general questions as a warm up. The teacher distributed the pupils as groups in the form of rows, the pupils started discussing exercise solutions and read out of the construction. The teacher distributes CDs for each student in addition to sending the same information included in the CDs to the students' emails.

### **Assessment :**

The teacher assess the pupils after the end of the two units, The assessment is after the experiment, this is called the summative assessment.



**Reflection Questions :**

- What do you think about solving the exercises together with your classmate through the Internet ?
- What do your impression about the PPT ?
- Are there any ambiguous in the PPT ?
- What do your opinion about division in the form of groups in the form of rows ?.

**Appendix(2)A Typical Daily Lesson Plan  
for the Lip Control Group.**

**The Grade :** fifth Class.

**Date :** October and November 2017.

**Time :** 5 hours in week.

**Topic :** Culture and customs & Communication

**Material Needed :** Student book , Activity book ,whiteboard and colorful whiteboard pin.

**Vocabulary :** Mother's day ,greeting card, joke(v.),Ramadan, patient(v.), sunset, pray(v.), scooter, honesty, crash(v.), ghost, castle, Loch, Scottish dancing, Affirmative, Negative, holiday camp, windsurfing, cultural, play(n.), musician, artist, to be 'on' (for an event), star(v.), bit(=part), worried, annoyed, disappointed, jealous, e-card, chat, laptop computer, text message, camera, phone, plug in, turn on/off, switch on/off, hairdryer, push, left-hand, power, photo booth, wrong number, download, surf the internet, share, go on line, must, mustn't plus past participle.

**Warm up :**

**General questions:**

- Asking the students, what do you know about Mother's day?



- Asking the students about the situation in which they watch the PPT.
- What do you know about customs and traditions in other countries in Ramadan?
- Asking the pupils, what do you know about Scotland?
- What do you know about Babylon Festival?
- What's your opinion about the Internet generally?

**Rational :**

**Stages and sub-skills :**

**Listening;**

- Recognizing context.
- Listen to the teacher when read the conversation.
- Read it again then check their answers.
- What means the new words.
- Taking notes.
- Read and complete the conversations.
- Listen to the specific sounds, and distinguish consonant sounds then vowel sounds.

**Writing;**

- Brainstorming ideas in preparation for writing-selecting and rejecting ideas.
- Arranging information logically and coherently between the sentences in paragraph.
- Developing meaning within a paragraph and through the text.
- Producing grammatically accurate sentences.
- Selecting formal/informal language to suit the task and audience.
- Proofreading for coherence and accuracy of punctuation, spelling and grammar.
- Complete the sentences with suitable rules.





- Circle the correct verb from the sentences.
- Combine the two sentences in each item.
- Plan and write an essay (70 words) about specific title.

**Lesson content :**

- The teacher explains the lessons, then the pupils prepare the exercises as homework.
- Identify the important expression between the write and receiver in the context of the e-mail.
- Identify some parts of speech such as :adjectives, nouns, verbs and asking students to write them in their notebooks.
- Identify stress in compound noun.
- Identify different types of text.
- Make and respond to suggestions in short dialogues.
- Identify and practise linking consonant and vowels in spoken English.
- Discuss the Internet using language for agreeing, disagreeing and interrupting.
- Make a plan to write an essay(70- 100 words) about the Internet, the friend has specific adjectives, celebrations in Iraq, and write an e-mail to pen-friends.

**Objective:**

The pupils will be able to;

- use important expressions.
- Enable pupils how to use some expressions.
- Encourage pupils to cooperate with others.
- Enable pupils to differentiate between simple present and present continuous.
- Enable pupils to use simple present and present continuous correctly.
- Enable pupils to write sentences by using the giving verbs.
- Enable pupils to apply the rules they have learned without mistakes.



- Enable pupils to use the correct auxiliaries in short answers of Yes/No Questions.
- Extend knowledge of adjectives to describe people.
- Enable pupils to understand the content of the e-mail and the relationship between the receiver and writer.
- Enable pupils how to link words (adjectives) together.
- Listen to a radio programme.
- Enable pupils to describe other people with high style.
- Enable pupils for writing constructions.
- Encourage pupils to guess meaning of vocabulary from context.
- Enable pupils to differentiate between the true and false, The conversation ((Have You got a problem?)).
- Encourage pupils to recognize the tenses, (Present perfect, Present simple).
- Enable pupils to understand and follow the conversation.
- Enable pupils and encourage them to know how to use syntactic knowledge.
- Enable pupils to develop their skills in reading and pronunciation the words in a correct way.
- Encourage pupils to write an essay including an introduction and conclusion.
- Enable pupils to use context, punctuation and sentence structure to complete dialogues.
- Learn pupils extend vocabulary and compound noun related to communication.
- Encourage pupils to practice reading text message abbreviations.
- Enable pupils to make a plan to write an essay about the Internet.
- Encourage pupils to discuss the advantages and disadvantages of the Internet.
- Learn pupils when and how using consonant and vowels in the language.



**Reflection Questions :**

- What do you think about checking the exercises together with your classmate (work in pairs)?
- What do your impression about the lesson the conversation from the teacher?
- What do your opinion about division in the form of groups in the form of circles?

**Appendix (3) Posttest**

**Q 1/ Listen and answer the following passage carefully: (10 M)**

**((Reading comprehension)) ((comprehension level))**

Although the internet is useful and full of unlimited information, it has many bad effects on students, physically, educationally and psychologically. **1).**, it can cause bad effects on health and hurt the eyes, the back and the neck. These damages happen because a student stays for a long time staring at the screen of the computer. **2).**, it may waste time and interfere with school work. **3).**, Sometimes a student may leave the main work to surf another interesting site and forget about his main purpose. **4).** Moreover, it can make a student loner because of spending long time alone. Of course, when staying most of the day at home, friends and family members will not be seen. **5).**, it is necessary to balance between surfing the internet and achieving other works and duties. We can have fun, but not before doing our main work.

**Now answer the questions:**

- 1- What are the bad physical effects of the internet? (knowledge level).(define).
- 2- Why does the internet make the student loner? (knowledge level).(explain).
- 3- How can you balance between surfing the internet and doing duties? (knowledge level).( Identify).
- 4- The pronoun " it " in the first line refers to: (the internet – the student – the bad effect)? (analysis level).(select).
- 5- Give a suitable title to this passage.(Comprehension level) (Rename).

**((Grammar and function))**

**(Structure): ((Application level))**



**Q 2/ Do as required: (10 M) (answer 5 only):**

- 1- She never (have) breakfast. (correct the verb).
- 2- It (not rain) a lot here in winter. (Present Simple).
- 3- Come to my house for a coffee. I (make) a delicious cake. (Present Perfect).
- 4- I can't find my glasses. I ..... (look for) them all day. (Present Perfect Continuous).
- 5- They (leave) theatre early yesterday. (Correct the verb).
- 6- We've met in Beirut, ..... ? (Question tag).

**Q 3/ Choose the correct word: (10 M) ((Analyzing level)).**

- 1- Who..... on her mobile? She is very angry.  
a. does she speak. b. is she speaking. c. was she speaking.
- 2- I feel proud..... myself when I get high marks.  
a. in. b. of. c. with.
- 3- She has been waiting you..... an hour.  
a. for. b. since. c. since now.
- 4- Ali is .....in painting and collecting old photos of footballers.  
a. interested. b. good. c. bad.
- 5- He's fasting now, .....?  
a. hasn't he . b. isn't he. c. has he .

**Q 4/ Put each of the adjectives in full sentences: (10 M) ((Creating level)).**

- 1- funny                      2- nosy                      3- serious                      4- quiet                      5- honest

**((Literature Focus ))**

**Q 5/ Read these sentences from your text book and put mark true (T) or false (F) and correct the false one : (10 M) ((Comprehension level)).**

- 1- The first Babylon Festival held in 1978.



2-The famous writer and poets came to Babylon festival.

3- Fareed Lafta was born in London in 1980.

4- **go online** : means connect to the internet.

5-Fareed Lafta wants to be the first Iraqi in Space.

**((Vocabulary and spelling))**

**Q 6/ Match a word from each list and write the compound nouns : (10 M)**

**((Knowledge level)).**

- |              |             |
|--------------|-------------|
| 1. hair      | a. card     |
| 2. radio     | B .control  |
| 3. power     | c. computer |
| 4. digital   | d. dryer    |
| 5. remount   | e . phone   |
| 6. laptop    | f. message  |
| 7. mobile    | g. game     |
| 8. text      | h. camera   |
| 9. phone     | I. alarm    |
| 10. birthday | J. point    |

**Q 7/Match the sentence halves:(10 M)((Comprehension level)).**

**a-**deserts in Europe. **b-**many books of, Medicine and Philosophy. **c-** yellow eyes.

**d-** Lebanese. **e-** an English Playwrights ,but he is Iraqi.

1- Al-Razi wrote,.....

2-Lion have got.....

3-The famous singer Fairouz is.....

4-There aren't any.....

5-Jawad Al-Assadi isn't.....



**Q 8/ Listen and Complete the conversation: (10 M) ((comprehension level)).**

Hind: Good morning Sally .

..... are you?

Sally: very well, and ..... ?

Hind: fine .

Can I barrow your ..... to write down what I missed from English exercises?

Sally: Sorry, I ..... ,because I forgot a notebook at home.

You can see what you missed from the lesson by the internet on ..... .

Hind :Oh , Really. That a ..... thing .

Sally : Yes, it's very usefully , ..... , ..... Thing .

Hind : Thank you to ..... , that's so nice of you.

**((Writing))**

**Q 9/What are the advantages and disadvantages of using the internet ?.Give me your opinions . (10 M) ((Knowledge & Comprehension level)).**

**Q 10/ Write a letter to a friend describing a traditional celebration in Iraq. Write about 100 words.(10 M) ((Creating level)**



## **Ralph Ellison's *Invisible Man*: A Quest of Identity**

**By**

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### **Abstract**

This research paper attempts to study the Negro problem of identity and existence in the postwar American Negro novel with special reference to the saga of survival and invisibility of a nameless young black man in Ralph Ellison's *Invisible Man*. The core of this study tackles the desperate quest, this man is living in a blind, nihilistic, and a racist American world, which denies his existence, and reduces him almost to a non-entity making him ever more restless, possessed and exhausted.

**Key Words:** Invisibility, Quest, Identity, Survival.

### **Introduction**

Ralph Ellison is one of the famous American writers who has dominated the landscape of the contemporary American fiction, after World War II, with his extraordinary imagination, powerful expression and at spoken candor. He is a novelist with a commitment and a quest. Despite the fact that Ellison never published another novel, *Invisible Man*, which is concerned with the identity and humanity of a black individual, appeared in 1952, has immortalized him, and remained central to the American imagination over half a century. In 1953 Ellison won the National Book Award for his work, and polled as the most distinguished book in a Book Week-poll. Two hundred American critics and writers judged *Invisible Man* as one of the best American novels of the postwar era (J. Corry, 1995: 98). His career as a creative writer is a voyage towards meaning and a pilgrimage towards truth. To "find himself", Ellison believes that a novelist should first of all, know the fundamentals of the art of fiction. He believes that art is an expression of transcendent values (John F. Callahan,



2003:298). His concern and quest have been to confront the hidden realities in the Negro life and to explore his psyche in order to depict him with his values and humanity. The task of the American novelist, Ellison concluded, was to wrestle, as had Odysseus, with Proteus, who “stands for both America and the inheritance of illusion through which all men must fight to achieve reality” (Callahan, 2003: 154). The writer, Ellison states, can extract the 'truth' from the “mad, vari-implicated chaos” of American life (Ibid.). He says, “When I write, I am trying to make a sense out of chaos” (Ihab Hassan, 1961: 3).

As a black writer Ellison has obviously been struggling to penetrate into the ambiguous, enigmatic and ironic forms and meanings, defining thereby the complex fate and personality of the American Negro. The problem of identity and existence has, however, remained at the center of every movement and at the core of every ideological stance of the Negro people. It has passed through different stages and phases of their history, assuming different colours and shades of meaning.

Critics noticed that Ellison had neglected, for clear reasons, the art-as-weapon theory and strongly criticized and disapproved of the sociological approach to creative writing. “Words are not rifles” he says (Callahan, 2003: 175). He thinks that a creative writer is not and should not be a sociologist. He has also criticized the critics who support the sociological approach to literature. “Critics who do so”, Ellison says, “should abandon literature for politics” (Ibid., 160). He believes that a novelist is neither a social determinist nor a social reformer; he is an artist even though he has to work in a society:

... If a Negro writer is going to listen to sociologists... he is in trouble because he will have abandoned his task before he begins. If he accepts the cliché to the effect that the Negro family is usually a broken family...if he believes that Negro males are having all these alleged troubles with their sexuality, or that Harlem is a ‘negro ghetto’....Well, he’ll never see the people of whom he wishes to write....He will never learn to use his own eyes and his own heart, and he’ll never master the art of fiction (Maryemma Graham and Amritjit Singh, 1995: 109-110).

*Invisible Man* is characterized by its distinguished style, satirical temper and surrealistic tone; it is a most powerful novel. It treats the racial environment on the symbolic level, giving it a fabulous character and a universal meaning. It is





a story of the Negro myth and Man, both submerged in invisibility. Written in the light of a personal vision, *Invisible Man* is concerned mainly, if not totally, with the identity, existence and humanity of a black individual who suffers from a painful alienation and loss of individuality. Michael D. Hill and Lena M. Hill remark that “Despite the passing years, this omnibus novel retains its prominence, existing like James Joyce’s *Ulysses* (1922) as a much admired, yet incompletely understood work... the book has inspired spirited dialogue” (Hill, 2008: vii).

### **A Quest in a Blind World**

The protagonist of *Invisible Man* is a nameless young black man who is in search of identity through a desperate quest in a world of nightmares. The people he encounters “see only my surroundings, themselves, or figments of their imagination -- indeed, everything and anything except me” (*Invisible Man* 3, henceforth: *IM*). He portrays himself as invisible and describes people as blind. He explains that his invisibility owes not to any biochemical accident or supernatural cause, but rather to the unwillingness of other people to notice him, as he is black. It is as though other people are sleepwalkers moving through a dream in which he doesn’t appear. Under such circumstances, he leaves the racist South to Northern city of New York, but his encounters continue to disgust him, even when “[...] they all seemed impersonal... by begging my pardon after brushing against me in a crowd. Still, I felt that even when they were polite, they hardly saw me” (*IM* 130). Whenever he attempts to arrive at a conception of his own identity, he finds his efforts complicated by the fact that he is a black man living in a racist American society. All the way through the novel, he finds himself passing through a series of communities, from the Liberty Paints Plant to the Brotherhood, with each situation endorsing a different idea of how blacks should behave in society.

The narrator speaks about an incident in which he accidentally bumped into “a tall blond man” with blue eyes in the dark. The white man called him an insulting name, and the narrator attacked him, demanding an apology. He threw the blond man to the ground, kicked him, and pulled out his knife, prepared to slit the man’s throat. Only at the last minute did he come to his senses. He realized that the blond man insulted him because he couldn’t really



see him. The next day, the narrator “saw his picture in the Daily News,” only to find the attack described as a mugging. The narrator remarks upon the irony of being “mugged by an invisible man!” (*IM* 4).

As he challenges to define himself through the values and expectations imposed on him, he finds that, in each case, the prescribed role limits his complexity as an individual and forces him to play an inauthentic part. At the end of this epic quest, he is completely stripped of his identity. As a result of this, he goes to live in an underground cell in the basement of a big old building rented to whites. He lives in the hole to heal his wounds and renew his strength and repose in tranquility after so much travails and tiredness. He is invisible even while living in the light of 1369 electric bulbs.

The title of the novel itself is very suggestive and conveys the symbolic meaning of the protagonist’s life. Invisibility is indeed a metaphor of the black America. The nihilistic and indifferent world around the protagonist denies his existence, reducing him almost to a non-entity. His deep awareness of his existential condition keeps him awake and alive. He has no name going about in the world. One's name is the first thing, among all others, that gives one a sense of one's identity. As the protagonist of *Invisible Man* is nameless, this restates the fact that he has no identity. Sitting in the hole in the basement of the old building, the protagonist feels that he is a phantom in a nightmare. Like a sleepwalker with anguish in the heart, agony in the soul and ache in the conscience, he travels into the past. He is isolated from the whole world, and takes shelter in the state of hibernation. This hole is profusely illuminated by his invisibility, and though the light of 1369 electric bulbs confirms his reality, but the blind world cannot see and recognize him. Thus, he is put into a tragic and absurd situation.

To find an answer and to be out of the trap he is caught in, the protagonist is wondering: What is the main reason of his invisibility? He asks himself the wailing question of Louis Armstrong's song at the time he did nothing to be so black and blue. Nature gave him this colour, dyed his skin permanently in universal blackness which filtered deep down and soaked his psyche and soul. One's visibility is the recognition of one's individuality. But his colour has threatened that recognition. Sitting in the dark hole, he philosophises his



invisibility and re-evaluates his past life and his whole 'being'. Consequently Ellison's *Invisible Man* is perhaps the answer to the mysterious and existential question the protagonist asks himself, 'What did I do to be so black and blue?' as he repeats hearing the Louis Armstrong's song "What Did I Do to Be so Black and Blue" -- all at the same time (*IM* 6). Through this song Ellison has shown the great influence of black folklore, jazz and the blues on the hero's sensibility. Traditionally, music is treated as a means of escape as well as transcendence; though in both cases it helps survival without changing the outer reality.

His quest starts with the "battle royal" (*IM* 14) episode and ends with his entering into the dark cell in the basement of an old building. He goes through his life with the burden of the curse of his grandfather, whose eyes seemed to follow him everywhere in his search. And in a nightmare, at the end of this episode, he finds an inscription in his briefcase which reads: "To Whom It May Concern," I intoned. "Keep This Nigger-Boy Running" (*IM* 27). And this nigger-boy is really kept running like a rabbit. His humility rebound him at every step. He is chased by the grandfather's curse which defines as the course of his life. His fate itself is a sealed letter which contains the inscription: "Keep This Nigger-Boy Running". And yet he does not give up and continues to struggle with a resolute mind. The whole life of this young black boy is a long nightmare which ends in the dark basement cell wherein nothing is visible says his invisibility. It is like "a death alive", he feels (*IM* 439). In that dark underground hole, "Great invisible waves of time" flow over him (*IM* 440). He loses, in fact, all sense of time and becomes an invisible man. An overpowering feeling of defeat takes hold of his mind and as a result of his exhaustion, he falls asleep and dreams of being chased and surrounded by his enemies. His hunger arouses him from sleep the next morning. Sitting in that black hole in the surreal underground world, full of shapeless, meaningless and useless objects, he strikes, in a fit of outrage, a match to burn the papers and other things in his briefcase. He burns his high-school diploma, Brother Tod Clifton's paper Sambo doll, the recommendation letters given by Dr. Bledsoe, and the slip of paper upon which his Brotherhood name was written by Brother Jack. He burns everything except himself and his invisibility (*IM* 440).

The protagonist's act of burning the papers and the other articles in his briefcase is symbolic. It symbolizes the death of his old self and old world. In the dark basement cell he finds chaos and disorder; but he has to overcome the



chaotic situation. In order to be created anew. The old world must first be annihilated and the old relations and identities destroyed. The death of the old self is the protagonist's temporary return to chaos. However, it is symbolized by the darkness and the disorder in the underground cell. The invisible initiate is caught, as it were, in a cosmic night. But he emerges as a new human being with spiritual power. His initiation is a spiritual phenomenon which involves his whole life.

Thus, the protagonist shakes off his old skin. He says that his “hibernation is over” and that he “must shake off the old skin and come up for breath” (*IM* 450). He announces: “I'm shaking off the old skin and I'll leave it here in the hole. I'm coming out, no less invisible without it, but coming out nevertheless” (450). Thus, despite his invisibility, he visualizes a possibility of playing “a socially responsible role” (450). He ends the nightmare and waits for a new dawn in his life. He feels free from illusions at last. The images of “Jack and old Emerson and Bledsoe and Norton and Ras and the school superintendent and a number of others” (*IM* 441) flit to him and make a flickering flight across his invisible world. It comes to his realisation that all of them, except Mary, had used him as a tool as well as a scapegoat. He accepts and faces, however reluctantly, this reality and fact. They come in his dream to urge and demand that he should return to them and their world. And when he protests and refuses, they castrate him in a fit of inhuman anger. That is what they had done in a sense, when he was with them. This is the cruel and unreal act of vengeance. They took the two bloody blobs and cast them over the bridge, and out of his anguish he saw them curve up and “catch beneath the apex of the curving arch of the bridge” to hang there, dripping through the sunlight “into the dark red water” of the river (*IM* 442). The protagonist laughs loudly, in the faces of those who have tried to bring him down throughout his life, in anguish pointing toward his testicles and the dripping blood into the water. The blood spreads in rings on the surface of the dark red water. And he tells his tyrants that his castration is their sun and moon, world and race, reflected in the water. At last, he lays his burden down here in the underground hole:

...now I realized that I couldn't return to Mary's, or to any part of my old life. I could approach it only from the outside, and I had been as invisible to Mary as I had been to the Brotherhood. No, I couldn't return to Mary's, or to the campus, or to the Brotherhood, or home. I could only move ahead or stay here, underground. So I



would stay here until I was chased out. Here, at least, I could try to think things out in peace, or, if not in peace, in quiet. I would take up residence underground (*IM* 443).

This is how the protagonist's tribulation ends and his quest starts. His quest is to find out the philosophical meaning of the existing state and the import of this invisibility, on the one hand; and, the possibility of achieving a new identity and to confirm and celebrate it, on the other. Sitting in the black cell, his mind goes back again and again to his grandfather's message. His grandfather's ghost, like that of Hamlet's father, hovers in over the hero and haunts his mind. He had followed his grandfather's advice, but he could not succeed. He was disillusioned. He had followed the principles of accommodation preached by Booker T. Washington. He had followed the "success method" gave by Bledsoe. Like every American, the protagonist started out with his share of optimism and believed in hard work, progress and action. He tried to be a conservative. In spite of what happened, still, he had self-assurance in America and in its democratic dogma, in its varied and dream. He knew that America is woven of different ethnic groups and that the fate of all Americans, blacks and whites, should become one, but he failed. Though America is a crucible of identity, he found it very hard to keep his sense of direction there. He says:

Perhaps to lose a sense of where you are implies the danger of losing a sense of who you are. That must be it, I thought -- to lose your direction is to lose your face. So here he comes to ask his direction for the lost, the invisible. Very well, I've learned to live without direction (*IM* 447-8).

Ultimately, the narrator realises that the racial chauvinism of others causes them to see him only as they want to see him, and their restriction of vision in turn places limitations on his ability to act. He concludes that he is invisible because the world, he is living in, is filled with blind people who cannot see his real nature. As a result, he remains unable to act and becomes literally unable to be himself. Although the protagonist initially embraces his invisibility in an attempt to throw off the limiting nature of stereotypes, in the end he finds this tactic too passive. He determines to emerge from his underground 'hibernation' to make his own contributions to society as a complex individual:



The hibernation is over. I must shake off the old skin and come up for breath.... Even hibernations can be overdone, come to think of it. Perhaps that's my greatest social crime, I've overstayed my hibernation, since there's a possibility that even an invisible man has a socially responsible role to play (*IM* 450).

He tries to use his power on the world outside the society's system of prescribed roles. By making proactive contributions to society, he attempts to force others to acknowledge him, to acknowledge the existence of beliefs and behave outside of their prejudiced expectations.

Accordingly, through the sequence of events in *Invisible Man*, it is noticeable that Ellison is aware of the fact that he belongs to a racial minority - that too an oppressed one - in America. To be an American, as Henry James said, is a complex fate and to be an American Negro is indeed a more complex fate ([www.commentarymagazine.com](http://www.commentarymagazine.com)). He has to encounter diversity and complexity that baffle and bewilder him. "The diversity of American life", Ellison believes, "Is often painful, frequently burdensome and always a source of conflict, but in it lies our fate and our hope" (Harold Bloom, 2010: 202). Ellison thinks that it is his moral commitment and obligation to define his black people's and the white compatriots "complex fate" and, therefore, he looks at the whole range of the American history and civilization through the lantern of his vision. He has found his identity, and his people's in America. He believes that the identity of the Negro is bound irrevocably with the identities of white Americans.

Through this novel, Ellison aims at telling the reader that the Negroes are an oppressed minority in the United States of America. They are the most oppressed and exploited people in the world. They have been oppressed and exploited racially, culturally, socially, economically and politically. Their race has been annihilated, their culture has been ruined, their languages have been extinguished and they have been ruthlessly confined in subhuman conditions of life for more than three centuries. They are the "transplanted" Americans who were completely stripped of their history and heritage. In a word, their identity was forcibly snatched away from them by their destiny and the white men in the New World.

In fact, one cannot neglect that an oppressed minority in any country and culture in the world is more seriously concerned with its identity and existence



problem than any unoppressed minority. Its concern for identity is so perpetual and profound that it tortures its soul and strikes its conscience, creating thereby a paranoiac situation for itself. This concern spreads itself on all the layers of its conscious and subconscious minds. The circumstances created by the oppressors do not permit a minority group to have and develop a sense of identity.

Erik H. Erikson, who asserts that America is undergoing an “identity crisis”, remarks that a sense of identity means “a sense of being at one with oneself as one grows and develops; and it means, at the same time, a sense of affinity with a community's sense of being at one with its future as well as its history - or mythology” (Erikson, 1975: 27-28). These words of Erikson give us an authentic and accurate formula of identity. If we apply this formula to the American Negro and his community, we find that he has not always been one with himself and that he has not always experienced an affinity with his community's sense of being at one with its future as well as its past. His humanity was not accepted by the white immigrants and settlers when they were busy in formulating their American nationhood and a new human identity based on what Erikson has termed as a common species hood. White immigrants and settlers felt the need of creating the image of a New Man in the New World. The Negro was ruthlessly estranged through conscious efforts. An individual can locate his personal identity only in being at one with himself as he grows in a culture and a country: he can discover his social identity and his ethnic identity only in his affinity with his community's sense of being at one with its past and future, with its cultural heritage and racial roots. And this oneness is possible only when it is translated in terms of reality. A true identity, individual or social, should be discovered only in reality.

Accordingly, one can conclude that as identity in other nations is not a “problem”, as it is taken for granted, it is not a conscious obsession with them and an unconscious acceptance, but for the American it is an obsession, a passion and a quest. The problem of identity has always been a great theme of the American literature. In other words, the search for identity is primarily an American theme with its varied association and wide implications. As Ralph Ellison once said, “IT is the American theme” (John White, 2013: 237). And the reason Ellison gives for this is that “the nature of our society is such that we are prevented from knowing who we are” (Ibid.) and that it is still a young society which has not yet forged its full identity.





For instance, Walter Allen, an English critic, wrote a book entitled *The Urgent West* to find out as to why Americans are so much obsessed over the problem of their national identity. He observes that

This problem of a national identity is obviously not one that bothers people of other countries. An Englishman or a Frenchman does not have to seek constantly to define his Englishness or his Frenchness, to work out painfully what it means to be English or French. It is only at moments of extreme crisis, as in war, for instance, that he finds it necessary to do so (Allen, 1969: 6).

According to Allen, the lack of homogeneity in the American society is the major reason of their concern and anxiety over the problem of identity. And despite their zeal, ambition and efforts, they have failed in creating a homogeneous society because they are a mixture of different races - English, Scottish, Irish, French, Dutch, German and Swedish. Therefore “[t]hey found themselves in a prolonged state of crisis - a crisis in the sense that they were, and remained unsettled” (Quoted by Gerald Daniel Cohen, 2011:157).

## **The Conclusion**

One can conclude that the Negroes’ loneliness was simply awful; it was a two-dimensional thing: it had the breadth of unfamiliarity and also the painful depth of isolation. Their migration was a leap into the unknown which caused almost a total loss of the identity where they were caught in a dark seamless web of alienation and invisibility. Like any other modern hero, the protagonist of this novel is a victim of his age with an awareness of his tragic situation and spiritual potential. The root cause of his trouble is the loss of the sense of belonging which is most essential for achieving personal identity. It seems clear that the hero tries hard to push his roots into the American soil, but the others refused to accept him. Like any other Negroes, he found himself in a sprawling wilderness.

Reflecting the influence of the music of the black folklore, he tried to find the definition of himself and of his invisibility in Louis Armstrong song. With the music, the hero descends, like Dante, into the depths of his being and sends back his notes from the underground world. He dives into his past to recollect his memories and experiences. The protagonist, however, becomes withdrawn and extremely reflective to achieve visibility. He realizes that man's life is a





continuous conflict between tragedy and hope. He wants to be a man of action as soon as he comes out of the underground cell, as he has made an announcement to that effect in the Epilogue. He decides to come out, to emerge where the novel ends with the note that the protagonist's resolution is to act and in so doing to achieve a new identity.

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### الرجل الخفي لـرالف إليسون

أ.م.د. خميس خلف محمد/ جامعة تكريت/ كلية التربية للعلوم الإنسانية

#### الخلاصة:

تحاول هذه الدراسة تسليط الضوء على مشكلة الهوية والوجود لذوي البشرة السمراء التي تناولتها الرواية الأمريكية في فترة ما بعد الحرب مع إشارة خاصة إلى ملحمة البقاء وعدم الرؤيا لشباب أسود لا يحمل أسما في رواية الرجل الخفي لـرالف إليسون. جوهر هذه الدراسة يتناول رحلة اليأس التي يعيشها هذا الرجل في عالم أميركي أعمى، يرفض الاعتراف بالآخر وينكر وجوده، ويقلل من شأنه الى حد العدم تقريبا مما جعل هذا الرجل غير مستقر ومتعب الى حد الجنون أكثر من أي وقت مضى.



**An Interpretation of the Modern World through  
W. B. Yeats's "The Second Coming" (1919)  
and T.S. Eliot's "Sweeney Erect" (1919)**

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**Abstract**

This research deals with the modern world and the literary and nonliterary influences that shaped the world in the twentieth century. These influenced the two outstanding poets to write their well-known-poems, especially Yeats's "The Second Coming" (1919) and Eliot's "Sweeney Erect" (1919), furthermore; it deals with the strong connection between the two poets and their two interlinked poems. It is also a critical reading about W. B. Yeats's poem "The Second Coming" (1919), and the destructive world in the aftermath of the First World War is delineated and the behaviour and attitudes of the modern man in the twentieth society is pinpointed. T. S. Eliot's poem, "Sweeney Erect" (1919), is critically interpreted in detail. Moreover, the infidelity and the hypocrisy of modern man in the modern world and the absurdity of the modern life are presented throughout the poem. Finally, the researcher concluded that there is a strong connection between the two poems as they show the life of the modern man which is not harmonious, and people become senseless about the crisis of the human being that is why Yeats thinks that it is the time for the return of Christ to teach them about their sordid and absurd life. Reader-Response Analysis and Textual Analysis Approaches are used in the analysis of the poems.

**Keywords:** Twentieth Century, Modern World and Modern Poets, Mysticism; Yeats and Eliot.

**Introduction**

It might be necessary to say something about the modern world before dealing with each of these two meaningful poems, (Batra , 2001, 3) . Woolf



stated that in 1910, everything has started to change, even the behaviour and attitudes of the servants with their masters. This change reflected on the life of modern people. The world wars also negatively affected many people, so many human beings in this period became secular as they believed that if God exists He should not let the innocent people get killed every day. These two poets, Yeats and Eliot, on the contrary, became spiritual and they started writing in the spiritual field. There are many literary figures who wrote about the modern world and the modern man crisis in one way or another, but W. B. Yeats and T. S. Eliot were able to delineate all the aspects of the modern life to highlight the aftermath of the world war I, in a very brilliant yet poetic way in several of their poems, but in this piece of research, the researcher focuses on Yeats's "The Second Coming" (1919) and Eliot's "Sweeney Erect" (1919), due to the strong link between, on the one hand, the period the two poems written and on the other hand, the connection that can be seen between the two poems identical themes. There are two reasons behind their writing of these two poems in the same identical ways, indirectly. The influence of the modern world and the changes in the behaviour of modern people is perhaps one of the reasons behind it. The second reason behind it, which influenced them to write on the same subject, is the influence of Ezra Pound, who continuously encouraged many of the modern poets to refine the way they wrote, moreover; his influence is obviously seen on the poetry of Eliot and Yeats.

### **The Significance of the Study**

This study is important as it sheds light on the strong link that exists between the two poems, "Sweeney Erect" and "The Second Coming". Although many studies have been conducted in recent years, scholars have not written comparative studies on these two poems. So, the current study by interpreting and analyzing the influences on the two poets, clarifies their strong connection. It is so close in meaning that understanding one of the poems will give its readers some information on the later one. The study attempts to answer the question that modern people have about why people in the twentieth century became doubtful of the status of religion and even some of them have lost their faith and belief in God.

### **Yeats's "The Second Coming" (1919)**

Dean states that "The Second Coming" is one of the classics of the twentieth century. The poet mainly derives the poem's power from



“metaphor”. There may not be anyone who is not moved by the strong images used in the poem in the anarchy that will not only lead to “The Second Coming” but also to the coming of “Rough Beasts”, (qtd. in Nathan 161) Nathan more specifically points out that the poem is the aftermath of the first world war and the “Balfour Declaration” in the first line of his poem Yeats noticed the “Scientific, democratic, fact accumulating heterogeneous civilization belongs to the outward gyre and prepares not to the continuation of itself its revelation in a lightening flash ... of the civilization that must slowly take its place”, (Nathan, 1995: 161). Raghu’s understanding of the “Rough Beast” sounds much more logical, as, he in his argument states that it is impossible for the beast to be both mother and father. His clue for this is that the poet mentions a head of a man and a body of a lion not lioness, therefore; it is more reasonable to say it is a male or father than the female, the mother. He also believes that the two ending lines are not a statement but rather a question and rendered his poem ambiguous as the physical being of the creature is doubtless but the place of birth is unknown. The place which is associated with the coming of Christ is Bethlehem, the poet alludes to the Bible as quoted in Raghu, (Mat: 24.3-44, Mark 13.3-37, Luke: 21.7-37 and Revelation: 6.12-17)

Edward Profitt believes that Yeats’s “The Second Coming” is so rich that can be paraphrased in various ways. He considers the end of the poem mysterious as he is actually doubtful of the reference: “Rough Beast”. Who does this phrase belong to? Is it Christ or someone else? It could not be Christ as he was born before this time. Did he mean “Sphinx” by it? Some people think that he means a father and a mother as it has a lion body and the man’s head. The beast might have been born physically in the desert and to be born spiritually in Bethlehem, which is regarded as a weak possibility. Wheeler does not want to say anything about it and A. M. Gibbs is close to its meaning and he gives a sexual connotation to the meaning of it. Edward concludes his writing by pointing out that Yeats’s writing makes sense and once its readers comprehend it completely they would highly appreciate it, (166). Graham Matrin is in the viewpoint that the symbolism of Yeats’s “The Second Coming” is obscure and vague, (230). On the contrary, Harisson points out that the poem could be interpreted to be anything but not obscure symbolism except in some sense, (362), and on the other hand, Stallworthy asserts that there will not be any occult and mysticism around the falcon bird symbol when knowing that the bird is originally a “hawk” as some other connotations



suggest that the poet substitutes it and does not want it to be a “gloomy bird of prey”, (18, qtd in Harisson). Mazarro declares that Blackmur has given enough “explication” on the falcon in “The Second Coming” and it has been given two implications: the circular flight of the falcon is likened to the turning of gyre which is a symbol in Yeats's poem to mean intellectual people, or it could be a symbol of the chaos and relate to the sphinx mentioned in the poem, (Mazarro: 1957/1958,0). Ferber Michael delves deep into the meaning of the poem in a method that he says if “The Second Coming” was written in French, its readers would have called it an allusion to a French sonnet, entitled “Defica” by Nerval. In his poem Nerval is presenting two phases of culture: the “classical and the Christian” even perhaps the third one is expected which is symbolized by a dragon. Arthur Symon the writer of “The Symbolist Movement in Literature” was influenced by Nerval and dedicated his work to Yeats. Both Yeats and Arthur allude to Nervals’ sonnets or at least quote from them, (Ferber, 2008: 233-235).

It is obvious that Yeats always strives to believe in some real historical epochs such as the the idea of the return of Christ at the end of the world. He is like a religious preacher finds the solution to the problem of humanity in their return to God. The idea of Christ’s return is ubiquitous, i.e, it is mentioned in the Bible (Luke 21:25-36) and Al-Qur’an (Surah Zukhruf, 43:61). Both sources have mentioned Jesus’s the second coming to encourage humans to have faith in God and not to be doubtful of the end of the world. It is also clear that because the time when he wrote the poem was the aftermath of the World War I, people remained sad and desperate and even many people became secular and did not believe in the existence of God. Now he is prophesizing the second coming of Christ, to warn people in their attitudes which makes “The falcon cannot hear the falconer” (1). If the modern people do not change themselves and do not behave in a better way, then it will lead to the second coming of Christ which is almost near to the end of this chaotic and anarchic world that many people have lost themselves in terms of social, spiritual and religious aspects of life.

### **Eliot’s “Sweeney Erect” (1919)**

Eliot always strives to show all the aspects of modern people in his poems. His delineation of the modern society and the modern people is thought to be complex to understand. In his poem, “Sweeney Erect” (1919) for instance; he



highlights one of those things that people possess, which is human desire and lust. Southam states that Eliot thought that the name, Sweeney, who appears in many of his poems was a pugilist man in his younger age, and mildly successful, became an innkeeper later in his life, (Southam, 1963: 53).

According to many critics, the poem has a sensual meaning. Jain Manju, for instance, asserts that Sweeney is a name which appears in many poems of Eliot and it is a symbol of “natural and sensual man”, (Jain, 1991:3). This name perhaps originates from a boxing trainer from whom the poet has taken boxing lessons in Boston. Another possibility for this name is Sweeney Todd, a barber in London, famous for cutting his victims’ throats while shaving them, (Jain, 1991: 103). Eliot in one of his letters (363), confessed that the poem was meant to be “an intensely serious” one though it contains funny elements, (qt in Perryman, 244). Perryman and Jain similarly think that the poem could be directly linked to Emerson’s *naivite*, the poet might have not been able to write his poem without being aware of what Ronald Bush named “the pressures of American Idealism”, (Perryman, 2006:932 and Jain, 1991:103). Perryman states that Southam clarifies that the title of the poem is a reference to Emerson’s comment in his well known essay, “Self Reliance” (93), in which he searches for his power in himself and elsewhere, ... and so perceiving throws himself undoubtedly on his thought, instantly rights himself standing in the erect position ... works miracles”, (qt in Perryman).

After World War I, Eliot doubts man’s confidence and insisted on the belief in an authoritative power outside the self, (Perryman, 2006: 244). Sweeney might be Prufrock, who is old as Eliot’s poems can be interpreted as a life span of a character in search of his soul and spiritual aspect. When Sweeney was young, he was a disloyal lover with her beloved, because he has neglected her after having his pleasure with her. Sweeney might not be criticized for his action with the lady in the poem, as the lady might be a prostitute, and the prostitutes’ love making is not linked to passion, love and loyalty, and; that could be only a source of income for her and it may be hard for her to bound to one person. If all of what is assumed of the doubtful connection of Sweeney and the lady is not true, then one might be able to say Sweeney is Prufrock who is old and cannot eat a peach and laments of being old. This, for Sweeney, can be regarded as a punishment for his infidelity with the lady as he is now old and cannot have the same relation with the ladies, but he only wishes for.



It might be essential to take a close look at what G.W. Singer (The Explicator, 34, item 7), writes on the epigraph of "Sweeney Erect", which Eliot alludes to, (qt in Walcutt, 1976). To show the degree of intensity of the twentieth century human being sadness, hopelessness and desolation, the poet brings two stories of lovers in the past, Aspatia's telling her servants to weave a dismal "background into the tapestry" is to empathise for the lady, Ariadne, who was left by her lover. Eliot moves from one sad image to another one to delineate the image of the sad lover of his poem, (Walcutt, 1976). Perryman, asserts that the poem starts with a lost love or innocence. Ariadne, in Greek mythology that Eliot alludes to, lost her beloved Theseus. In the first ten lines of the poem the poet indirectly and subtly alludes to Theseus and Odysseus, which is seen through the mention of the two heroes of disappointingly unsuccessful lovers: Ariadne and Nausicaa.

The reader is reminded of the disloyalty of the lovers for instance, Ariadne was abandoned by her lover, Theseus after she had helped him escape the labyrinth. Eventually, she committed suicide out of her excessive despair. In the same way Nausicaa helped Odysseus, when he returned home, but her being generous was not realized. Eliot's mention of Theseus and Odysseus is not to praise them as heroes but it is to highlight their weak points and to say that always human being is prone to "self-interest and frailty", even though those heroes most honoured by "tradition". It implies that Emerson's values are not expected and unusual with the Western civilization aesthetic values, (Perryman, 2006: 244).

Similar to Ariadne and Aspatia who were abandoned by their lovers, the girl, in the poem, is also abandoned by Sweeney. She has a bad temper in the poem probably because Sweeney had impolitely forced her in the morning or because he had his pleasure and left her frustrated. The reaction of the ladies of the corridor to the "clamour with lower-class prudery": might defame the place and the establishment might be a prostitute house. Walcutt rejects the house to be a prostitute house, as he says that it is a kind of place where Doris, Dusty and Klipstein were found. That is Dorothy Parker's idea when he wrote "Ladies of the Corridor" (Walcutt, 1976:31).

It is very obvious that Eliot brilliantly out of the image of the human being of the previous eras, Aspatia and Ariadne, two female characters abandoned by their lovers, could portray the image of the modern people. This is a





compression image and the sadness of the lady that Sweeney leaves in the poem, is probably not as deep as the sadness of the poet because in the past people were making rumour and spread this evil relation between a couple of lovers who were abandoned and this will have given them much pain than in the modern period humans are very busy and immersed into the materialistic world as well as they do not have strong social relations with each other this will make the modern lovers be even more disloyal as they can easily forget the sad stories which they confront daily. Eliot for the modern lover's case brings an example which is good to alleviate her pain and sadness. This will enable her to remind herself of what had occurred in the past, i.e., she strives to neglect her pain by thinking of the previous sad stories of the ladies that Eliot alludes to. It could also imply that the lady is quite sad and desperate because of her lover's betrayal. The poet brings some similar ladies with the same problem to normalise her behaviour and no longer be the cause of hurting for her. Sweeney is a selfish, lusty and brutal character who does not care about the other people's feeling and emotion. There is no marriage between any of those abandoned ladies as marriage bond can be regarded as a chain for the lovers. Modern human relations are sordid and meaningless and does not have any value any more.

To conclude, both W. B. Yeats and T.S. Eliot, as two delicate modern human beings strive hard to present the modern problems of human being in the twentieth century. Yeats's poem, "The Second Coming", could be indirectly linked to Eliot's poem, "Sweeney Erects" because it seems that Eliot finds a problem that might have been considered personal in the past only, but in the twentieth century it is a general one, which is the disloyalty of partners and their behaviour is like machine's and they have lost their sense of humanity. Yeats's delineation of the modern world, one may say, starts from here, when he sees that life does not have meaning, people stick to a materialistic world and their values are based upon the fortune they possess; furthermore, the majority think that they live in a Godless universe and do not have faith and belief in God as a Supreme Power and Almighty as they are really unaware and even numbed themselves about the God's Power and Patience, which makes Him different from human beings, i.e, to react very soon to the evil doing and committing sin. It encourages the poet to write the poem and give value to an abstract and a spiritual aspect of life because he believed that it is easy for any person to be engaged in the trivial worldly



affairs but what is difficult for them to do is to become faithful and loyal. The poet even tries to frighten them of the culmination of what they are busy with because he thinks that only fear may affect them to change. As the two poets find solutions for the problems of humanity and mostly the problems are regarded as abstract that is why many critics, without adequate information on religion, consider their poems difficult and mystical.

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تفسير العالم الحديث من خلال قصيدتي  
"عودة المسيح" لوليم بتلر بيتس  
و "سويني منتصبا" لتوماس ستيرنز إليوت

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المستخلص

تتناول هذه الدراسة العالم المعاصر والعوامل المؤثرة (الأدبية وغير الأدبية) التي شكلت العالم في القرن العشرين. وقد أثرت هذه العوامل في الشعارين الكبيرين إليوت وبيتس عندما كتبا قصيدتيهما الشهيرتين، قصيدة بيتس "عودة المسيح" (1919) وقصيدة إليوت "سويني منتصبا" (1919)، كما تتناول الصلة الوثيقة بين الشعارين والقصيدتين. وهي قراءة نقدية لقصيدة بيتس "عودة المسيح" والعالم المتدهور في أعقاب الحرب العالمية الأولى وسلوك الإنسان في القرن العشرين كما تناول ذلك إليوت أيضا. كما تتناول ضياع الإنسان ونفاقه في



العصر الحديث وعبثية الحياة الحديثة كما قدمت ذلك القصيدتان. وتخلص الدراسة الى وجود صلة وثيقة بين القصيدتين في تناولهما لحياة وأزمة الإنسان الحديث حيث أصبح الناس بلا إحساس ولذلك يعتقد بيتس أن عودة المسيح أصبحت وشيكة. تتبنى هذه الدراسة طريقتي إستجابة القاريء وتحليل النص في تحليل القصيدتين.

الكلمات المفتاحية:

القرن العشرون، العالم الحديث، الشعراء الحديثون، التصوف، بيتس وإليوت.



## **Code-Switching in Kurdish SMS Text Messages**

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### **Abstract**

Code switching has been widely tackled in various languages, yet Kurdish is still virgin as far as this phenomenon is concerned. Many Kurdish registers are in real need of being tackled in terms of this phenomenon, including SMS messages with which this study is concerned.

SMSs have received an increasing attention and become a vital everyday activity. A great part of our communication is done via this type of texts. Thus, there is an obvious need to investigate this sort of texts.

The study is an attempt to reply to the following questions:

- Do Kurdish SMS users code-switch?
- If yes, to which languages?
- What type of switching do they use and for what purpose?

It is hypothesized that Kurdish SMS users tend to code-switch to some other languages such as Arabic and English, for various purposes, e.g., religious, socio cultural academic, etc.

The method followed in this study, consists of two parts: theoretical and practical. The theoretical part contains developing a brief theoretical framework of code-switching for the purpose of adopting a model that can be used in the process of analysis. The practical part consists of selecting a sample of Kurdish SMS text messages. The sample consists of eight authentic messages.

Analyses of the results have verified that the hypothesis adopted in the study. Kurdish SMS users have been found to code-switch frequently to Arabic



and less frequently to English for various purposes e.g., technical and academic, religious, socio cultural.....etc.

The study ends up with a number of conclusions based on the findings of the study.

**Key Words:** Code-switching, SMS, Kurdish language

### **1. Introduction**

The world we live in today is no longer large. Actually, it got very small due to the recent vital developments in mass communication. Certainly, this has given an increasing chance to many linguistic phenomena including code-switching. Of the various means of communication used today SMS messages seem to be a vital one.

However, in spite of the increasing significance of code-switching and SMS messages, they received but little of the researchers' attention in many languages including Kurdish which seems considerably untouched in terms of these two phenomena.

This study is an attempt to investigate code-switching in Kurdish SMS messages. The study is of authentic SMS messages. The sample of messages is analyzed in terms of a model adopted based on a theoretical framework developed for this purpose.

### **2. The Aim**

The study aims at investigating the phenomenon of code-switching in selected Kurdish SMS message. It also aims at finding out the main types of code-switching which Kurdish speakers tend to use as well as the functions behind using these code switches items.

### **3. The Objectives**

The main objectives of the study are to answer the questions below:

- a-Do Kurdish SMS users frequently code-switch? (and if yes)
- b-To which language(s) do Kurdish SMS users code-switch?
- c-What type of switching do Kurdish SMS users employ more?



d-What functions do Kurdish SMS users achieve when code-switching?

#### **4. On Defining a Code**

A code is a form of the language variation used by a society to communicate with other people. In everyday interaction, people usually choose different codes in different situations. They may choose a particular code or variety because it helps to discuss a particular topic, regardless of where they are speaking. When talking about work or school at home, for instance, they may use the language related to those fields rather than the language used in home communication.

According to Stockwell (2002:8-9), a code is " a symbol of nationalism used by people to speak or communicate in a particular language, dialect, register , accent or style on different occasions and for different purposes". Similarly, Wardaugh (2006:101) also maintains that a code can be defined as a "system used for communication between two or more parties used on any occasions". When two or more people communicate with each other in speech, their employed system of communication can be called a code. Therefore, people are usually required to select a particular code whenever they choose to speak. They may also decide to switch from one code to another or to mix codes, sometimes in very short utterances.

Meanwhile, Poedjosoedarmo (1995:21-22) states that a code can be defined as a speech system and the application of the language element which has specific characteristic in line with the speaker's background, the relationship between the speaker, interlocutor and the situation. He also adds that a code can't be viewed only as a language, but also as the varieties of a language including dialect and the style.

#### **5. Code-Switching vs Code-Mixing**

Code-switching and code-mixing are common multilingual phenomena. These phenomena occur when bilinguals substitute a word or phrase from one language to another language (V. Geetha and Kamatchi: 2010:1-10). In a language contact situation, the process of code-switching and code-mixing do take place. Code-mixing is the intra-sentential switching whereas code-switching is the inter-sentential switching.



The term code-switching emphasizes movement from one language to another while the term code-mixing emphasizes hybridization. Mixing and switching probably occur to some extent in the speech of all bilinguals, so that there is a sense in which a person is capable of using two languages (A and B) has three systems available for using: A, B and C (a range of hybrid forms that can be used with comparable bilinguals but not with monolingual speakers of A or B). (McArthur:1991: 95).

Bokamba (1989:277-292) defines a code-switching as the mixing of words, phrases and sentences from two distinct grammatical (sub) systems across sentence boundaries within the same speech event. On the other hand, he defines a code-mixing as the embedding of various linguistic units such as affixes (bound morphemes), words (unbound morphemes), phrases and clauses from a cooperative activity where the participants must reconcile what they hear with what they understand to infer what is intended.

Code-switching is not a display of deficient language knowledge or grammarless mixing of two languages. Instead, it is a phenomenon through which its users express a range of meanings. By code-switching, the choice of speech alerts the participants to the context and social dimension within which the conversation is taking place. The phenomenon of code-switching is examined from a conversational analysis perspective, and as such is viewed as interactive exchanges between members of a bilingual speech community.

The term code-mixing is used very often synchronically with code-switching and it means basically intra-sentential code-switching. However, recent research has given new meaning to this term. Maschler (1995:125) states that code-mixing or a mixed code is using two languages so that a third new code emerges in which elements from the two languages are incorporated into a structurally definable pattern. In other words, the code-mixing hypothesis states that when two code switched languages constitutes the appearance of a third code it has structural characteristics special to that new code.

According to linguistic investigation into the field of code-switching, factors that bring about the phenomenon are numerous and extremely varied. Here, it is only possible to list a few cases when code-switching regularly takes place. For example, the speaker cannot express himself adequately in one language and therefore switches to the other to make good deficiency. This may trigger the speaker to continue in the other language for a while. Experiments have





proved that code-switching of this type tends to happen a great deal when the speaker is upset, tired or otherwise distracted. However, if the switch takes place into a minority language, it is usually thought as a means of solidarity with a social group. In this case, the majority language speaker's change into the minority tongue signals to the listener that a good rapport is going to be established.

A further possibility is when the switch from one language to another signals the speaker's attitude towards the listener whether friendly, irritated, ironic or jocular. Monolinguals can communicate these effects to some extent by varying the level of formality, the intonation or tone of their speech. If two bilinguals normally talk to each other in language A, the choice of B is bound to create a special effect. A common example is a mother telling her child to do something in one language and if the child fails to obey, she switches to another language, thereby showing the stronger emphasis or displeasure. The interesting point here is that some issues may be discussed in either code, but the choice of code adds a distinct flavor to what is said about the topic. The phenomenon is evidently a subtle and complex one with speakers usually being totally unaware of the extent to which they have been switching in a conversation. If interrupted, they may be unable to say which language they are using in their last sentence.

As for code-mixing it usually occurs when a conversant uses both languages together and switches between them to the extent that he changes from one tongue to the other in the course of a single utterance. Code-mixing takes place without a change of topic and can involve various levels of language, e.g., phonology, morphology, grammatical structures or lexical items. Therefore, it is not really possible to say at any given time which language one is speaking. Sociolinguistic explanations for this behavior normally concentrate on the possibility of projecting the identities at once.

Monolinguals are likely to be very critical of code-mixing. They may even use pejorative, derogatory terms to describe the perceived results of mixing two languages, e.g., "Franglais" (French and English in Quebec), "Hunglish" (Hungarian and English, virtually anywhere where the two languages may coincide), and "Tex Mex" (English and Mexican Spanish in Texas). Perhaps because of this kind of criticism, many bilingual people come to be very self-conscious about their language change and try to avoid it in talking to strangers



on formal occasions. Such dismissal of the phenomenon demonstrates serious misunderstanding. Conversational code-mixing is not just the mixing of two languages, brought about by laziness or ignorance, or some combination of these. Rather, it requires conversant to have a sophisticated knowledge of both languages and to be aware of community norms.

Indeed, both code-switching and code-mixing should be seen as normal powerful communicative features of informal bilingual interactions, which present linguists with part of their most fascinating analytical challenges.

### **6. Code-Switching: Definition and Etymology**

Code-switching is defined as the use of two or more linguistic varieties in the same conversation or interaction ( Myers-Scotton and Ury: 1977: 5-20). On another hand, Mesthrie et al (2000:35) define it as the switching back and forth of languages or varieties of the same language, sometimes within the same utterance.

Gross (2006:508-511) says that code-switching is a complex, skilled linguistic strategy used by bilingual speakers to convey important social meanings above and beyond the referential content of an utterance. It can also refer to the ability to switch languages or dialects quickly from one conversation to the next depending on the situation or conversation partner. It could be also treated as the passage from one linguistic code to another one within the same discourse or to be more precise.

It is a widely observed phenomenon especially seen in bilingual or multilingual communities, from single family units to huge social groups. Gumperz (1982: 63) states that code-switching could be seen as a real, specific discourse strategy. It is different from other language contact phenomenon such as borrowing, pidgins and creoles, loan translation (Calques) and language transfer (language interference). Speakers form and establish a pidgin language when two or more speakers who do not speak a common language form an intermediate, third language (Clyne: 2000:21). While Li (1998:156-76) adds that a code-switch might signal several things and scholars are still in disagreement over how and why people code-switch.

This concept is rooted in the multilingual writing research that investigates discourse around the literacy development of bilingual (multilingual) students.



Hymes (1964:1-34) characterizes it as an alternative use of two or more language varieties of a language or even speech styles. So the term includes any patterned or systematic differences in language forms and use which are recognized by native speakers as being different linguistic entities or different from one another in some significant way. (Saville Troike: 2003:96)

Crystal (1987:78) views code-switching as a case where bilingual interacts with another bilingual in more than one language. Bilingualism is roughly defined as having a "Proficient" use of a familiarity with both languages. People who live in and use different languages other than their mother tongue can switch from one language to another during interaction creating code-switching.

## **7. The History of Code-Switching**

In general, code-switching, is a subject which has received a great attention by scholars and linguists especially in the recent decades. Its history is often dated from Blom and Gumperz's (1972) "Social meaning in linguistic structures". In 1972, the term code-switching was well attested in the literature and several studies in linguistic anthropology and sociolinguistics performed later code-switching research in socio-cultural linguistics.

In the 1990s and 1950s, many scholars called code-switching a sub-standard language usage (Weinreich: 1953:47). Since the 1980s, however, most scholars have recognized it is a normal, natural product of bilingual and multilingual language use. (Goldstein et al: 2005:267).

Barker's (1947:185-202) description of language use among Mexican Americans in Tucson, Arizona is considered as one of the earliest American studies in linguistic anthropology to deal with issues of language choice and code switching. In addition to his analysis of the economic relations, social networks and social geography of Tucson residents, Baker sought to answer the question ' How does it happen? e.g., among bilinguals, will that be on certain occasions? Will alternate without apparent cause, from one language to another?'

Barker (Ibid) suggests that interactions, among family members or other intimates are most likely to be conducted in Spanish, while formal talk with Anglo-Americans is most likely to use the medium of English (even when all



participants in the conversation are able to understand Spanish). In less clearly defined situations language choice is less fixed and elements from each language can occur. Further, Barker proposes that younger people are more apt to use multiple languages in a single interaction than are their elders and that the use of multiple varieties is constitutive of a local Tucson identity.

Theoretical treatments of the purely linguistic aspects of code-switching include those of Woolford (1983), Di Sciullo et al (1986), Romaine (1989) and Poplack (1980). The latter suggests two constraints on code-switching. The first is the free morpheme constraint which prevents switching between a bound morpheme and a lexical form. The second is equivalent constraint which prevents switching at points where it breaks the syntactic rules of either language (Poplack: 1980: 585-6).

More recently, Myers-Scotton (1993:73) has provided a model to account for the linguistic consequences of code-switching. He claims that one language is dominant and the other is subordinate and that the word structure of the dominant language determines the outcome in the subordinate language.

Weinreich's "Languages in Contact" (1953) is an important base for code-switching research in the field of linguistics. One of those inspired by Weinreich's book is Hans Vogt, whose 'Languages Contacts' 1954, is cited as the first article to use the term 'code-switching' in the field of linguistics (Alvarez-Caccamo: 1998:29, Benson: 2001:23-36).

Weinreich is interested to describe the effect of language contact on languages in addition to describing the activities of bilingual speech communities. He suggests that Barker's (1947) description of Tucson is insufficient, since it lists only four speech situations: intimate, informal, formal and inter-group discourse. Weinreich argues that Barker's taxonomy was 'insufficiently articulated' to describe all potential organizations of bilingual speech events.

He contends that anthropology should look to linguistics particularly to structuralism, to properly describe the practice of bilingual speech and the language acquisition-socialization process that takes place in bilingual communities.



## **8. Who Code Switches?**

People who switch a lot between their languages in bilingual encounters will not do so with speech partners who understand only one of their languages. It does not make sense to use, say, e.g., Turkish with a speech partner who does not speak or understand a word of Turkish.

On the other hand some linguists state that true code-switching is possible only where a speaker is fully proficient in two or more languages, or a balanced bilingual. But how many people are equally native like proficient in two or more languages? Not many, of course. But this does not mean that they are unable to switch between languages. Sometimes people switch even when they do not know a word in another language. Most multilinguals have a better language, but it all depends on the topic and speech partners.

The word switches refer only to a linguistic phenomenon among multilingual conversationalists, the reality is that almost everyone engages in code switching every day. This is because we all deal with different kinds of people with whom we have different levels of relationships in contexts of all kinds all the time. We all switch from one level of formality to another. For example, with your boss, you use one kind of English, with your friends, you use another, and with your children still another. Although they are all the same language, higher and lower registers employ different idioms, a greater or lesser amount of slang, varied spelling and pronunciation, and even different syntax. Thus, an email to your best friend would look very different from a cover letter to a potential employer.

Earlier works on sociolinguistics treat code-switching as a result of the linguistic inadequacy of the target language (Weinreich:1953:47). Code-switching has also been observed in well-educated, bilingually proficient people. However, it may indicate a lack of words in one language. (Gumperz: 1982:63).

As interest in code-switching has taken hold, many scholars have assumed a more positive attitude toward code-switching and have proposed that a switch of codes might be an unintentional act, a conventional move to reflect a change of topic, participant or set, an indirect language usage to signal symbolic



connotations such as authority, ethic, solidarity or identity or a strategic tactic to redefine boundaries among speakers (Auer: 1995:115-135, Gal: 1998: 245-264, Heller: 1988:77, 1995:238, Myers-Scotton: 1983, Myers-Scotton and Ury: 1977:15).

### **9. Why to Code Switch?**

Code-switching is viewed as a switch from one language to another in a single discourse. It is often misunderstood as a bilingual's lack of understanding of either language. However, both early and recent researches suggest that code-switching is used for a variety of functions. It is rule-based and indicative of sociolinguistic competency.

Code-switching is a natural part of being bilingual. It allows bilinguals to draw on their resources of both linguistic codes at once (Palmer: 2009). Code-switching can also be used to gain the interviewers attention or to change speaking roles. Vu et al (2010) find that many instances of code-switching are socio-pragmatic in nature. It suggests that people have the facility to use their two languages strategically for both linguistic and non-linguistic purposes from a very early age.

However, according to Grosjean (2001:1-22) the following reasons can lie behind code-switching:

1-The other language has a better word or phrase to express a particular idea as it is the case with adjectives. It really has nothing to do with not knowing the equivalent in either language. It's rather a matter of using the better word to describe what someone is trying to say.

2-The code-switched words may be the only words that one has or they are readily available in the other language. This is not to say that one does not necessarily know the correct word in the language one uses. This has more to do with something extremely interesting which is called the “complementary principle”. This is basically something which has to do with the notion that, for bilinguals, different aspects of life, such as work, family, school, sports, hobbies, etc., require different languages.

3- One may code-switch to include or exclude someone, or to show expertise. If one is bilingual then this is surely done. A person may switch to the minority



language so that those around them can't understand. Sometimes a person just does not want others to listen to what s/he is saying.

## **10. Types of Code-Switching**

Hudson (1996:52) states that two types of code-switching can be distinguished: metaphorical and situational. The differences between situational and metaphorical code-switching amount to a distinction between extra-linguistics defining components of the speech situation, and the linguistic ones, each of which may be related to conversational code-switching.

Accordingly, parameters such as participants, constellation, time place, topics are supposed to define the situation, whereas others, such as shifts between different sequential units (story- comment), ongoing sequence/ side sequence...etc., different keys or shifts in intimacy or cooperativeness allegedly leave the situation unchanged.

### **10.1. Situational Code-switching**

This kind of code-switching occurs when the languages used depend on the situation without any change in the topic discussed. The change of codes equates to a change of situation. Hudson (1996:52) states that when the switches between the languages in a given discussion coincide, the language changes from one situation to another such as the language used within family and the speaking with neighbors.

It is also observed that the language used changes depending on the topics. The topic change leads to language change. It is used as a process which has connectors with the status of speakers in addition to the social value which has a great role in this situation. Hudson (Ibid) shows that the changes are controlled by some rules that the members of the same society get from their own experiences which, then, become 'part of their total linguistic knowledge'. Within the same discussion, a question arises, when all the members of a society use the language perfectly, e.g., the case of Italian, why do not they learn only one language and leave the others disappear? People of this society have a clear answer which is related to the famous expression which says 'Speaking Standard Italian at home would be like wearing a suit, and speaking German in the village would be like wearing beach-clothes in church. Thus,



each language has its specific role that can't be replaced by another language, e.g., it can't fulfill its place.'

### **10.2. Metaphorical code-switching**

This kind of code-switching is used to refer to the case of the relationship between the language and the situation. In other words speakers choose the language depending on the situation. The idea that the situation can define which language should be used is ignored. In some cases, it is clear to tell which situation the speaker is in by observing the language used and the audience. For example, whether the speaker is listening to a lecture or having breakfast with family.

Blom and Gumperz quoted in Hudson (Ibid) hold that the situation is less clear in some cases because it is ambiguous or because the speaker decides to ignore the observable external situation and focus instead on less observable characteristics of the people concerned. Such cases, where it is the choice of language determine the situation of the metaphorical code-switching.

### **10.3. Muysken and Hoffmann's classification**

Both Muysken (2000:99) and Hoffmann (1991:112) suggest another classification of code-switching which can be diagrammed as follows:

#### **10.3.1. Inter-sentential switching**

This kind of code-switching occurs between clause or sentence boundary where each clause or sentence is in one language or other, as when an adult Spanish-English bilingual says:

-Tenia zupatos blancos, un poco.

-They were off-white, you know.

#### **10.3.2. Intra-sentential switching**

This kind refers to the switches within the same sentence, using different languages within the same sentence. Romaine (1989) argues that this type of switching concerns the greatest syntactic risk, and may be done only by most fluent bilinguals as in the following example taken from Tok Pisin-English:

-What's so funny? Come, be good. Otherwise, yu bai go long kot.





- What's so funny? Come, be good. Otherwise, you will go to court.

### **10.3.3. Emblematic switching**

In this kind of code-switching, tags, exclamations and certain set phrase in one language are inserted into an utterance otherwise in another, as when a Panjabi/ English says:

-It's a nice day, hana?

-Hain? Isn't it?

### **10.3.4. Continuity with the previous speaker**

This kind of code-switching occurs to continue the utterance of the previous speaker, as when one Indonesian speaker speaks in English and then the other speaker tries to respond in English also. Yet, that speaker can also switch again to bahasa Indonesian, e.g.,

Speaker 1: I can't get the point, leave him 'coz I love him so much'.

Speaker 2: Correct! You got the point! Kata 'Banget' Itulah letak per masalahanmu sekarang ini.

## **11. The Functions of Code-Switching**

According to Koziol (2000:17), the functions of code-switching can be stated as follows:

### **11.1 . Personalization**

Personalization appears when the code-switched item is compatible with the listener. People use it more to talk about issues of a personal concern, so that the listener feels that the message includes him in particular.

-Iam so glad you come. Camo estas?

-Iam so glad you come. How are you?



### **11.2. Reiteration**

This function occurs when a speaker repeats exactly what he has said in another language to reemphasize his point.

-That's just not fair, es injusto!

-That's just not fair, it's not fair!

### **11.3. Designation (endearment and name calling)**

This function is used to direct the message to one particular person among several addresses present in the immediate environment.

-Hey, Chica, where have you been?

-Hey, Girle, where have you been?

Some people would also code-switch to designate someone in negative manner.

-You pendejo! Give that back!

-You a hole! Give that back!

### **11.4. Substitution**

This function is used to give more information about the noun. It creates a degree of intimacy or personalization in the first and a sense of community in the second.

-Tonio, mi hijo, is the boy with the red jacket.

-Tonio, my son, is the boy with the red jacket.

### **11.5. Emphasis**

This function could be classified as emphasizing the underlying meaning of a discourse.

-Las Hispanicos no son importantes para los politicians o para la policia, except in this election.

-The Hispanics aren't important to the politicians or the police. Except in this election.



### **11.6. Clarification**

This function occurs when a speaker wants to specify the message of the utterance. It also means any ambiguity and misunderstanding or incomplete understanding.

Person 1: Una lampa, taollas, mantas

-a lamp, towels, blankets

### **11.7. Objectification**

This function is the opposite of personalization. This category occurs when a speaker resists to create a more intimate, friendly or comfortable atmosphere.

Mother: This semester, just try to do better.

Daughter: I am already trying. Pero esdificial. Mis amigos.

Iam already trying, but it's hard. My friends.

The mother wants to control the conversation by switching the utterance into English, giving signs that she is not going to be directed by her daughter's efforts. This is serious, so the mother chooses English as her method of discourse.

### **11.8. Untranslatability**

Untranslatability is used when there is no satisfactory equivalent in the language being used. It is created for issues or concepts that are rather abstract.

-In la cultura chicana, there is what we call compadrazgo, but that is missing in American's.

-In the chicano culture, there is what we call compadrazgo, but that is missing in American's.

### **11.9. Mitigating Message**

A speaker would use another language to make the message sound more polite and less demanding.

-Can we eat in el cuarto con la television? Limpiaremmos luego.

-Ca we eat in the room with the television? We'll clean up afterwards.



### **11.10. Interjections**

A speaker uses an interjection in a language that is not being used in general conversations. This linguistic action serves to get the listener's attention.

-Dios mio, it's past your bedtime!

-Goodness, it's past your bedtime!

### **11.11. Parenthesis**

This function is used to put any incidental or extra information to the listener on a certain subject a speaker has just mentioned.

-Do you remember Mrs. Sanchez. (del cora a la iglesia). She's having a baby.

-Do you remember Mrs. Sanchez. ( from the church chair). She's having a baby.

### **11.12. Aggravating message**

This function is the opposite of mitigating message. It emphasizes the demand by showing a certain switch.

-Dientes, cara, pijamas. Move it!

-Teeth, face, pijamas. Move it!

### **11.13. Quotation**

This function is used when someone else is utterance is recounted either in a direct or indirect speech.

-He said ' can carino'. What else could it mean?

-He said with affection. What else could it mean?

### **11.14. Topic shift**

This type is hard to define because even though there are shifts between languages and topic. They are rather gradual and not at all pronounced. The criterion for this type is that code-switched item occurs at the precise moment of topic shift.



-..... y Jenifer, com es ella?

-.....And Jenifer, how is she?

## **12. Models and Approaches to Code-Switching**

There are a number of models and approaches a code-switching. Below is a brief account for some of these.

### **12.1. Markedness Model**

This model is essentially based on a distinction between marked and unmarked code-switching. The first refers to the language choice that would not be expected in the context while the second refers to the language choice that would be expected in the context. (Myers- Scotton: 1993:17)

Another classification of markedness in code-switching distinguishes four types of switching. (1) code-switching as a sequence of unmarked choices (2) code-switching as an unmarked choice (3) code-switching as a marked choice and (4) code-switching as an exploratory choice.

To have a vivid idea of the context in which marked code-switching can occur, reference is always made to the context in which the unmarked case can occur. In this concern Myers- Scotton (1993:18) holds that code-switching as the unmarked choice can:

1-be intra sentential often occurring within a word.

2-occur between bilingual peers.

3-symbolize dual and collective identities

4-require reasonable proficiency in the two languages unless most of the switching simply involves single insertions into the morpho-syntactic framework,

5-and require that the speakers are accustomed to using the languages together.

In addition to the above mentioned cases of code-switching as the unmarked choice, Myers-Scotton (Ibid) refers to some sociolinguistic conditions conducive to the promotion of code-switching as the unmarked choice. These conditions include communities where lingua franca is used and the



communities where the formal colonial language has become the language of prestige, business and government.

### **12.2. Rational Choice Model**

The origin of this model can be traced to the Myers-Scotton's markedness model in which the idea of intuition is not very different from markedness. The model is linked to the markedness model to distinguish between marked and unmarked choices. In this model, Myers-Scotton and Bolonnyai (2001:1-28) indicate some motivations for code-switching taking into consideration the intentional rational assessment of what can lead to maximum benefit or utility for the speakers. To account for the use of code-switching by rendering it simply to a choice model, the concept of rationality seems rather stretched. This is so because speakers choose to code-switch probably because it is too powerful and useful. However, tracing the use of code-switching to cognitively based calculations at below conscious level leads to the risk of being devoid of real explanations. Still questions are raised such as 'why to code-switch? What benefit can be achieved?'

### **12.3. Poplack's Model**

This model is based on the notion that general constraints of code-switching exist between the first and the second languages. The most famous constraints are those of Poplack (1980:581). Below is a brief account for his constraints.

#### **12.3.1. The free morpheme constraints.**

This constraint states that codes can be switched after any constraint on the condition that the constraint is not a bound morpheme.

#### **12.3.2. The equivalent constraint**

This constraint states that code-switching tends to occur at this course points where juxtaposition of first and second language elements does not violate the syntactic rules of either language.

### **12.4. The Speech Accommodation Theory**

In this theory, Giles and Smith (1979:83) define the linguistic convergence as a strategy that speakers follow to adapt to another's communication behavior



to get the approval of the society. There are two types of linguistic convergence: upward convergence and downward convergence.

This theory has an important role in providing information about code-switching situations. It gives an account of why speakers turn to switch languages in certain situations. They switch the language either to get approval from the audience or to signal disapproval. A good example of this theory is the election campaigners who are neither fluent in nor even familiar with a particular code. They strive to make a show of it and this often results in their making themselves fool for the sake of gaining approval or in an attempt to break through an ethnic boundary even only temporarily.

### **13. Semantic Approach to Code-Switching**

According to this model, each language of the bilingual speaker has a meaning potential. This has a core meaning that can be stated independently of its actual usage on a particular occasion just as a lexical entry. The semantic value attached to the two languages of a bilingual speaker, in most communities is that of the 'we code' and 'they code'. The tendency is for the ethnically specific minority language to be regarded as the 'we code' and become associated with in group and informal activities. While the majority language serves as the 'they code' associated with the more formal stiff and less personal out group relations. This meaning potential is part of the cultural and linguistic knowledge of any member of the bilingual community and is retrieved on the specific occasion of code switching.

The ascription of meaning potentials to each of the languages has to be justified. It has to be shown how they come to be associated with certain values. This problem in the semantic model can be solved by a distinction between metaphorical and situational code-switching.

Gumperz (1982:61) adds that there are situational parameters such as participant constellation, topic, and mode of interaction, etc, that allow one to predict language choice. There is a simple one to one relationship between extra linguistic parameters and the appropriate language for this situation.

Metaphorical language alternation during an episode is not predictable but open to the individual speaker's decision. As the language of interaction has already been established on the basis of the situational, digression from this



language is seen by members as the violation of a Gricean maxims (the maxim of manner). It therefore, initiates an implicature involving the categories 'we code' and 'they code' and makes them relevant for the local interpretation of the metaphorical code-switching.

The almost one-to-one relationship between language choice and situational parameters in the case of situational code-switching serves as the normative point of reference for the interpretation of metaphorical code-switching at the semantic model. The situation remains unchanged. The speaker behaves 'as if' those parameters that prescribe the use of the other languages are relevant, and, thereby, alludes to those parameters. Metaphorical code-switching thus involves the meaning potential of both languages.

The meaning of a word may contribute to the interpretation of an utterance in numerous ways. The semantic values 'we code' and 'they code' may influence the interpretation of the code-switching in various ways, depending on the sequential and other context into a warning or threat. The repetition of a question may turn into a request for a general impersonal account of what went on. To grasp the approach resorts to interviewing or testing co-participants or other members of the community who presumably share the actual participants' culture and linguistic background.

Based on the above discussion, the basic elements of the semantic model are:

- a-The difference between situational and metaphorical code-switching.
- b-Meaning potential associated with the two languages (we code and they code).
- c-The necessity of tapping informants' knowledge of what went on by means of interviewing/ testing.

#### **14. The Adopted Model**

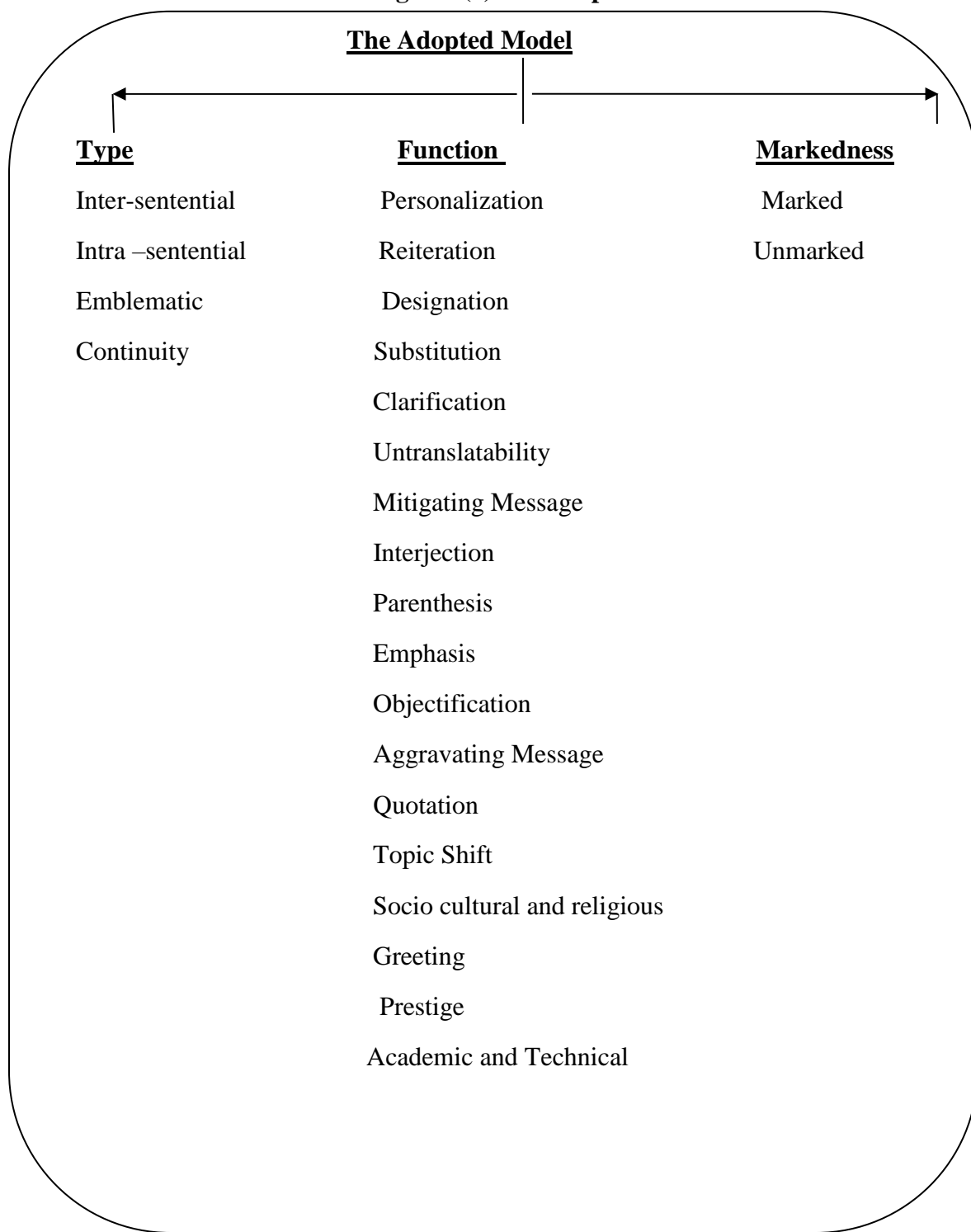
To analyze the selected sample, a model has been adopted by the researchers. The model is based on some elements of Myers-Scotton's model of markedness, Blom and Gumperz's classification of code-switching types and Koziol's classification of code-switching functions. The first element of the adopted model is based on the rational choice model. The elements identify the





potential functions or intentions behind a code-switching. The diagram below summarizes the main elements of the adapted model followed by a brief account for each of its elements.

**Diagram (1) The adopted model**





## Euphemism

### 13-1. Types of code-switching

**13.1.1. Inter-sentential switching:** This type occurs between clauses and sentences

**13.1.2. Intra-sentential switching:** This occurs between different languages within the same sentence

**13.1.3. Emblematic switching:** Such as tags, exclamations and certain set phrases in one language is inserted into an utterance in another language.

**13.1.4. Establishing continuity with previous speaker:** This is a continuation of the utterance of the previous speaker.

### 13.2. Functions of code-switching

**13.2.1. Personalization:** Talking about issues of personal concern. The listener feels that the message includes him.

**13.2.2. Reiteration:** The speaker repeats exactly what he said in another language to reemphasize his point.

**13.2.3. Designation:** Endearment and name calling used to direct a message to a particular person among others.

**13.2.4. Substitution:** To give more information about the noun and to create a degree of intimacy.

**13.2.5. Clarification:** To clarify the message of the utterance and to remove ambiguity.

**13.2.6. Untranslatability:** When there is no equivalent item in the other language

**13.2.7. Mitigating message:** To make the message more polite

**13.2.8. Interjection:** To get the listener's attention

**13.2.9. Parenthesis:** To add extra information about a noun

**13.2.10. Emphasis:** To emphasize the underlying meaning of a discourse



**13.2.11. Objectification:** This is the opposite of personalization. The speaker wants to create more intimate.

**13.2.12. Aggravating message:** This is the opposite of mitigating. It emphasizes the demand by showing a certain switch.

**13.2.13. Quotation:** To quote someone else's utterance directly or indirectly.

**13.2.14. Topic shift:** This occurs at the precise moment of topic change.

**13.2.15. Socio-cultural and religious:** This is used to express speakers' cultural aspects and emotional attitudes that can't be expressed in the other language.

**13.2.16. Greeting:** This is used to show more intimacy

**13.2.17. Prestige:** Some feel that they may be more favorably valued if they code switch to some language, e.g., English and French.

**13.2.18. Academic and technical terms:** These are used especially by researchers and workers in different disciplines to express things that can't be expressed in their own language.

**13.2.19. Euphemism:** This is used to avoid fearful and unpleasant subjects.

### **13.3. Markedness**

**13.3.1. Marked:** Something which is unusual and not used frequently.

**13.3.2. Unmarked:** Something which is usual and used frequently.

## **14. Analysis of the Sample**

Eight authentic Kurdish SMS text messages have been selected to represent the sample of the study. The sample texts have been analyzed according to the adopted below as shown below.

### **14.1. Analysis of Text No. (1)**

As appendixes (1) and (2) show the first code-switched item is (حبيبي \habibi) means (dear) where the speaker switches to Arabic. The main reason behind this code switching can be the speaker's desire to show his endearment towards the addressee. The speaker could have used a Kurdish expression like (خوشه‌وێستم-بەرزیم \ xohsawestm-barezim) but to be marked in expressing his



endearment towards the addressee. To him, using the Arabic (حبيبي \habibi) might be more expression.

The second code-switched item is (سیستم -sestem) means (system) which is intra-sentential. The reason behind this code-switching might be that the speaker's native language lacks such an academic term. Thus the speaker is forced to such type of switching. It is worth mentioning that the concept of untranslatability is also relevant here. Still Kurdish does not have a translated equivalent of the English word (system). Therefore, Kurdish speakers tend to switch to a transliterated form of the word system.

As for the switched item (مقابلة، عميد، رئيس الجامعة \kulya-ameed-muqabala-raees jame'aa) mean (college, dean, interview, president of university) respectively it can be argued that the reason behind this code-switching is that Arabic strongly influences Kurdish due to the fact that Kurdish institutes were run by Arab officials for ten of years before the establishment of Kurdistan territory. Kurdish has equivalent forms for those words (ساروکی زانکو، جاوبیکتوتن، کوليج، راکر \ragir \ kolej \ jawpekawtn \ saroki zanko) but many Kurdish speakers tend to switch to Arabic words due to their more familiarity with these terms. In other words this can be due to the fact that Kurdish in Iraqi Kurdistan undergoes the process of standardization.

The last code-switched item (هذا اخر اخبار - hatha axir exbar) means (This is the last news) is inter-sentential. Actually, this sentence is used here as a set phrase with breaking some of the Arabic rules. The masculine form of (هذا - hatha) means (this) is used instead of the feminine form (هذه-hathehi). In addition the Arabic definite article (ال -al) which is supposed to be used (اخبار -exbar) means (news) is dropped. The code-switching is for the purpose of interjection. A sense of humor and intimacy can also be the reason behind this code-switching. Another aspect to be mentioned here is the markedness of this phrase which is rarely used by Kurdish speakers. Here, one can say that another probable motive for using this switched item is to attract the reader attention through a switched item which is considerably marked.

#### **14.2. Analysis of Text No. (2)**

In the second text, the first code-switched item is (مرحبا -marhaba) means (hello) is emblematic. Kurdish speakers tend to use this Arabic greeting form almost frequently, and thus it is unmarked. The reason behind using this type



of greeting may be used to show formality. This is clear from the fact that this switched item is mainly used by educated people like officials. In informal language, however, Kurdish has numerous greeting forms such as (جونی، باش- joni\ bashi).

The word (موضوع- mawzo'a) means (topic) and its modifier (خاص- xas) means (special) are intra-sentential code-switching. Both are unmarked due to their frequent use by Kurdish speakers. The reason behind such code-switching may be to show some kind of prestige. The text writers could have used Kurdish words such as (بە تایبەت- bataybat means (special) but his switching to the Arabic (موضوع خاص- mawzo'a xas) is to give more prestige to his language. This view can be supported by the fact that the text is sent by a member of a mayor family to a senior official.

### **14.3. Analysis of Text No. (3)**

The first code-switched item in text No.(3) is the word (مستر- Mr) means (Mr.). It is clear that the speaker code-switches to English to show the endearment towards addressee. It can be argued that the purpose behind this code-switching is to show the speaker's endearment towards the addressee. The speaker could have used a greeting word in Kurdish but this would not show such a degree of endearment as the English word (Mr.) does.

Another function might be to create more friendly atmosphere with the addressee. This can be clearly seen from the fact that the addressee is specialized in English. In addition, to many, the English (Mr.) might be more prestigious than its Kurdish counterpart.

As for its type, it is clear that it is emblematic. It is marked in the sense that this item is rarely code switched. Kurdish speakers rarely greet each other by using this term. Instead, they greet each other using their own native expressions such as (مامۆستا- mamusta) (Sir) or (کاکە- kaka) (Mr.) which is less formal.

The second code-switched item is (اخبار- exbar) which means (news). The reason behind this code-switching may be the fact that this Arabic word is still more widely used than the Kurdish (دەنگوباس- dangu bas) which means (news). This wider use may be due to the economy of the Arabic expression since it consists of a single word in comparison with the Kurdish phrase which consists



of two nouns and a conjunction. In addition the Kurdish speakers have been familiar with news in Arabic for years especially during the reign of the previous regime. Obviously, (اخبار- exbar) means (news) is intra sentential code-switching which is not marked due to its wide use in Kurdish. It has a technical function.

The last code-switched item is (درس- dars) which means (lecture). Clearly, the function behind this code-switching is academic. The Arabic word (درس- dars) is still used together with the Arabic (محاضرة- mahazara) means (lecture). Though Kurdish has its own equivalent term (ووانة- wana), officials in the area of education still prefer to use the Arabic (درس- dars) or (محاضرة- mahazara). This may be due to the fact that, for a long time, Kurdish educational institutes were run by Arab officials following almost the same system of education adopted in the other parts of Iraq. Consequently, this code-switching is not marked. As for its type, it is again intra-sentential as the word is used within the sentence.

#### **14.4. Analysis of Text No. (4)**

As for text No.4, it seems to be very rich with code-switched items. Here, the addresser, code-switches to both Arabic and English. First, he uses two Arabic words which are academic in nature: (دكتورا- doktora) (PhD) and (جامعة- jame'a) means (university). Clearly, the purpose behind this code-switching is academic. As for (دكتورا- doktora) (PhD), this term is still used in Kurdish as it is without translation. This may be because Kurdish does not have an equivalent item to this word. As for (جامعة- jame'a) which means (university) Kurdish does have an equivalent term (زانكو- zanko) means (university), yet Kurdish speakers frequently use the Arabic word (جامعة- jame'a) again due to the influence of Iraqi educational system on the educational institutes in Kurdistan. Both terms are intra-sentential and unmarked.

As for the third code-switched item (انشاءالله- enshala) means (By God's will), the reason behind this code-switching is religious. As Muslims, many Kurdish speakers believe that this Islamic expression can best be expressed but in Arabic which is the language of their holy Quran. Consequently, this code-switching is unmarked due to its frequent use by most Kurdish speakers in their daily conversation. This code-switching is clearly emblematic since the addresser uses a set phrase usually used by Muslims. To end this, it remains to say that this code-switching is inter-sentential.



The fourth code-switched item is (پوست -post) means (post). Again this word is frequently used in Kurdish as a technical term. Still Kurdish speakers have not agreed upon a suitable item equivalent to this word. So, they either code-switch to the English (post) or to the Arabic (منصب -mansib) due to the fact that, as mentioned earlier, Kurdish undergoes the process of standardization. As for its type, (پوست -post) is intra sentential and unmarked.

#### **14.5. Analysis of Text No. (5)**

The fifth message contains five code-switched items. Two of them are identical (والله -wala) which means (By God). The first use of (والله -wala) is for religious purpose. Being Muslims, most Kurdish speakers often swear by (الله -alah) due to their belief that swearing by (الله -alah) is religiously a must and more authentic than swearing by other things. The second use of (الله -alah), is also for swearing, but here it is for the purpose of emphasis. Both of these two code-switched items are emblematic because these expressions are set phrases used by Muslims and, consequently, both are unmarked due to their frequent use in the Islamic countries.

The third code-switched item (تصوير -tasweer) which means (videotaping) is a technical in nature. Kurdish speakers still need to use some technical terms which are originally Arabic, simply because Kurdish has not yet developed enough technical terms of its own. So its speakers code-switch either to English or Arabic for this type of terms. Accordingly this code-switching is not marked. It is also intra sentential.

The fourth code-switched item is (انشاءالله -enshala) which means (By God's will) which is similar in nature and function to its use in the previous messages discussed above except that it is intra sentential in this text.

The last code-switched item in the fifth text is (موفق -muwafaq) which means (Good luck). Undoubtedly, the main reason behind using this Arabic expression is socio cultural. The addresser here feels that his attitudes, feelings and hopes towards the addressee can better be expressed through this item. This may be due to the frequent use of the word (موفق -muwafaq) and its noun (توفيق -tawfeeq) (success) synonymously with the Arabic word (فلاح -falah) which means (success) in religious contexts. Thus, this code-switching is unmarked. Finally it is emblematic because it is a set phrase.



#### **14.6. Analysis of Text No. (6)**

The sixth SMS contains three code switched items to Arabic. The first item is (عزيزی - azizi) means (my dear). The purpose behind using this item is designation. The addresser here tries to show his endearment towards the addressee felling that the Arabic (عزيزی - azizi) is more expressive than its Kurdish counterpart (کیان - gian). It can be argued that it is unmarked due to its frequent use in Kurdish. It is emblematic in the sense that it is a set phrase used at the beginning of text.

The second code-switched item is (انشاءالله - enshala) (By God's will) which is again similar in function and nature to its use in the previous messages. The third code-switched item is (درجة - daraja) which means (post). The main purpose behind using this item is technical. Kurdish speakers tend to use this item more frequently than the Kurdish (پله - pila) which is rarely used in daily interactions. This is can be due to the influence of technical Arabic terms on official Kurdish. Accordingly, the code-switching is unmarked and it is intra-sentential.

#### **14.7. Analysis of Text No. (7)**

The seventh selected SMS contains two code-switched items. The first item is (استاذ - eztaz) which literary means (teacher) but functionally it is used in the sense of (Sir). The reason behind using this code-switching is designation, to show endearment and respect towards the addressee. This code-switching can be described as unmarked due to its frequent use in Kurdish. It is emblematic. The second code-switched item in this text is (انشاءالله - enshala) which is again similar to its use in the previous SMSs.

#### **14.8. Analysis of text No. (8)**

The eighth SMS contains four code-switched items. The first one is (دكتور - doktora) which means (Professor). The nature of this cod-switching is academic because Kurdish speakers have no Kurdish equivalent items to address holders of PhD. The switching is of emblematic type, and it is unmarked because of its daily use in Kurdish.

The second and the third code-switched items (كلية - kolya) means (college) and (نتيجة - nateja) means (Exam scores) are also academic terms. The use of these code-switched items can again be due to the influence of technical and





academic Arabic on Kurdish. Workers in Kurdish educational institutes have been familiar with the Arabic technical and academic terms due to their previous works in the Arabic educational systems. They are both intra-sentential and unmarked.

The last code-switched item is the Arabic word (تاكيد - takeed) means (certainly). The main reason behind using this term is for the purpose of emphasis. The addressee here tries to emphasize his message by choosing an Arabic term rather than the Kurdish one such as (دلنڤايي - dilneyaee) which means (certainly). The addresser here feels that the Arabic (تاكيد - takeed) can better achieve his purpose. This is frequently done by many Kurdish speakers. So, it is considered as unmarked code-switching. As for its type, it is intra-sentential.

## **15. Analysis of Results**

The results of analyzing the selected samples (see appendix 3) show us that Kurdish writers of SMS mainly code switch to Arabic more than English. This can be clearly seen from the number of Arabic code-switched items (24) which is significantly higher than the number of English code-switched items (4). This can be due to the fact that Arabic still influences Kurdish due to the fact that Arabic was used as an official language in Kurdistan for many years before it became a territory where Kurdish began to be used as an official language instead of Arabic.

The total number of code-switching is (31) which is relatively a great number if we consider the number of selected SMS which is only (8) SMS messages. This great number of code-switches can be due to the fact that Kurdish, for the time being, is undergoing the process of standardization. Different governmental institutions in Kurdistan including educational institutions are still in need of various terms to express their needs. And since Kurdistan territory has been recently established, Kurdish lacks many technical and academic terms needed in official register. Therefore, Kurdish speakers feel forced to code-switch to other languages mainly Arabic and English. This can be seen from the number of technical and academic terms used in the selected sample. Appendix (1) shows that the most frequent function of the code-switched items is that of Technical and academic purposes which reaches up to (16). This is greatly higher than the frequency of other functions.



The next most frequent function of the code switched item is religious. This is clear in the frequent use of the Islamic Arabic expression (انشاءالله - enshala) which means (By God's will). This is clearly due to the fact that the majority of Kurdish speakers are Muslims and they are influenced by the language of the Holy Quran; Arabic..

The third most frequent function of code-switching is that of designation. Kurdish speakers often tend to code-switch to other languages to show their endearment towards their addressees. The function of emphasis has been used only two times. The least frequent functions behind code switching are interjection, greeting, prestige and socio cultural which are used only one time each. The other functions in the model are not used at all in the selected sample.

As for the type of code switched items, appendix (1) shows that the most frequent type used is intra-sentential which is used for (18) times. Emblematic is the second most frequent type used for (9) times. This can be due to the needs of Kurdish to use set phrases to express different feelings and attitudes such as greetings, religious beliefs, endearment .....etc. Inter-sentential type is the third one in the selected sample which is used four times while continuity is not used at all.

Finally, most of the code-switched items in the selected sample are unmarked which are used for (28) times in comparison with marked code switched items. They are used only for three times. Again this can be due to the fact that Kurdish speakers are greatly influenced by Arabic. They are mostly Muslims and they come into contact with Arabic from their early childhood in their attempts to learn the laws of Islam. In addition, Kurdish speakers have spent many years working in institutions which were run by Arab officials. This is why unmarkedness is still a basic characteristic of code-switched items in Kurdish.

## **16. Conclusions**

Within the limits of the study and the results arrived at, the findings of the study lead to the following conclusions:

1-Code- switching is a frequently used phenomenon by Kurdish speakers in SMS text messages.



1-Arabic is the most frequent language to which Kurdish speakers code switch. Therefore, the hypothesis set in this study is verified.

2-English is the second most frequent language to which Kurdish speakers code switch.

3-Code-switching is an unmarked phenomenon in Kurdish SMSs.

4-The unmarkedness of code-switching in Kurdish can be due to the fact that Kurdish speakers are mainly influenced by Arabic which is the language of the Holy Quran since most of them are Muslims.

5-The most frequent function of code switching in Kurdish is that of technical and academic terms. This can be due to the need of Kurdish for such terms because of their needs for these terms in different institutions. This is due to the process of standardization they are undergoing for the time being.

6-Some functions are never used by Kurdish speakers in the selected sample such as (Substitution, Untranslatability, Mitigating Message, Parenthesis, Objectification, Aggravating Message, Quotation, Topic Shift, Euphemism).

7-The most frequent type of code-switching used by Kurdish speakers is intra sentential while the emblematic comes next.

8-The type of continuity is never used by Kurdish speakers.

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### **Appendix (1)**

#### **The Selected Kurdish SMS Text Messages**

- 1-حبيبي، سيستمى كليه دهبينه فاكهه لتي و تا نيسنا عميد دانقنراوة وههفتى داهاتوو مقابله لتي رئيس جامعه، وكليه ئيمه و بقرورده لتي بنقره لتي تيكهل دهبيت. هذا اخر اخبار.
- 2-مرحبا، م.محمد، من نازدم ويستم قسه لتي لتي بكم بو موضوع خاص.
- 3-مستر كيان نعم كاتقت باش من بينج شهمة نهكتريمه بو مال. اخبار نيوة جونه لتي كهل درسهكانت جوني؟
- 4-بر به دل بيروزبايي ليهككم وه زوريشم بي خوشه كه دكتوراكتت به دهست هينا. انشاء الله سكرهتوتوو نهبيت لتي زياندا وبوستي باشتير نهبيت لتي جامعه.
- 5-بيروزه ، بيروزه ، والله زورم بي خوشبو ياخوا بيروزت بيت نيسنا سيري تصويرهكان دهككم والله دكتورى هتر لتي خوت ديت . انشاءالله سكرهتوتوو دهبيت و موفق دهبيت.
- 6-عزيزى د.محمد، بيروزبايي لتي نهككم، انشاءالله، دهرجه لتي باشتير لتي زياندا.
- 7-استاذ محمد، بيروزه هتزار جار، انشاءالله سكرهتوتوو دهبيت.
- 8-سلاو دكتور، لتي كليه؟ نهكوتيت بيم بو نتيجه و وتم با تاكيد بكم بزانه لتي و يت؟ سوباس.



Appendix (2)

The Frequency of the Functions, Types and Markedness of the Code-Switched Items in the Selected Text Messages

<u>Text No.</u>	<u>English code switched items</u>	<u>Arabic code-switched items</u>	<u>Functions</u>	<u>Types</u>	<u>Markedness</u>
1	سيستم		Technical & academic	Intra-sentential	Unmarked
	فاكتلنى		Technical & academic	Intra-sentential	Unmarked
		حبيبى	Designation	Emblematic	Marked
		كلية	Technical & academic	Intra-sentential	Unmarked
		عميد	Technical & academic	Intra-sentential	Unmarked
		رئيس جامعة	Technical & academic	Intra-sentential	Unmarked
		مقابلة	Technical & academic	Intra-sentential	Unmarked
		هذا اخر اخبار	Interjection	Inter-sentential	Marked
2		مرحبا	Greeting	Emblematic	Unmarked





		موضوع خاص	Prestige	Intra sentential	Unmarked
3	مستر		Designatio n	Emblematic	Marked
		اخبار	Technical & academic	Intra sentential	Unmarked
		درس	Technical & academic	Intra sentential	Unmarked
4		دكتورا	Technical & academic	Intra sentential	Unmarked
		انشاءالله	Religious	Inter sentential	Unmarked
	بوست		Technical & academic	Intra sentential	Unmarked
		جامعة	Technical & academic	Intra sentential	Unmarked
5		والله	Religious	Emblematic	Unmarked
		تقصير	Technical & academic	Intra sentential	Unmarked
		وَالله	Emphasis	Emblematic	Unmarked
		انشاءالله	Religious	Intra sentential	Unmarked
		موفق	Socio cultural	Emblematic	Unmarked
6		عزيزي	Designatio n	Emblematic	Unmarked
		انشاءالله	Religious	Inter	Unmarked



				sentential	
		درجة	Technical & academic	Intra sentential	Unmarked
7		استاذ	Technical & academic	Emblematic	Unmarked
		انشاء الله	Religious	Inter sentential	Unmarked
8		دكتور	Technical & academic	Emblematic	Unmarked
		كلية	Technical & academic	Intra sentential	Unmarked
		نتيجة	Technical & academic	Intra sentential	Unmarked
		تاكيد	Emphasis	Intra sentential	Unmarked



**Appendix (3)**

**Number of Occurrence of Functions, Types and Markedness of Code-Switched Items**

No. of English code-switches	No. of Arabic code-switches	No. of functions of code-switched items		No. of type of code-switched items		No. of marked items	No. of unmarked
4	27	Technical and academic	16	Intra sentential	18	3	28
		Designation	4	Inter sentential	4		
		Interjection	1	Emblematic	9		
		Greeting	1	Continuity	0		
		Prestige	1				
		Religious	5				
		Socio cultural	1				
		Emphasis	2				
		Substitution	0				
		Personalization	0				
		Untranslatability	0				
		Mitigating Message	0				
		Parenthesis	0				
		Objectification	0				



		ation					
		Aggravating Message	0				
		Quotation	0				
		Topic Shift	0				
		Euphemism	0				
31		31		31		31	

### تبدیل الشفرة في الرسائل النصية القصيرة في اللغة الكردية

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#### المستخلص

لقد تمت دراسة موضوع تبدل الشفرة في مختلف اللغات، ولكن لم تتم دراسته في اللغة الكردية لحد الآن. وهناك حاجة ماسة لدراسة بعض الظواهر اللغوية، ومنها الرسائل النصية القصيرة التي هي موضوع هذه الدراسة. تحضى الرسائل النصية القصيرة باهتمام متزايد حيث أنها أصبحت نشاطا يوميا مهما. وإن جزءا كبيرا من تواصلنا اليومي يتم من خلال هذا النوع من النصوص. ولهذا، نجد حاجة ماسة لدراسة هذه النصوص.

تحاول هذه الدراسة أن تجيب على الأسئلة الآتية:

- هل يعتمد مستخدمو الرسائل النصية بالكردية الى تغيير الشفرة؟
- إذا كان الجاب بالإيجاب، إلى أية لغة يكون التغيير؟
- أي نوع من التغيير يستخدمون ولأي غرض؟



يفترض البحث أن مستخدمي الرسائل النصية القصيرة في الكردية يميلون الى تغيير الشفرة باستخدام بعض اللغات الأخرى كالعربية والإنكليزية، لأسباب مختلفة، على سبيل المثال لأسباب دينية، واجتماعية- ثقافية، وأكاديمية... الخ. تنطوي هذه الدراسة على جانبين: نظري وعملي، ويتكون الجانب العملي من عينة من الرسائل النصية القصيرة باللغة الكردية وهي ثمانية نصوص اصيلة.

الكلمات المفتاحية: تبديل الشفرة، الرسائل النصية القصيرة، اللغة الكردية